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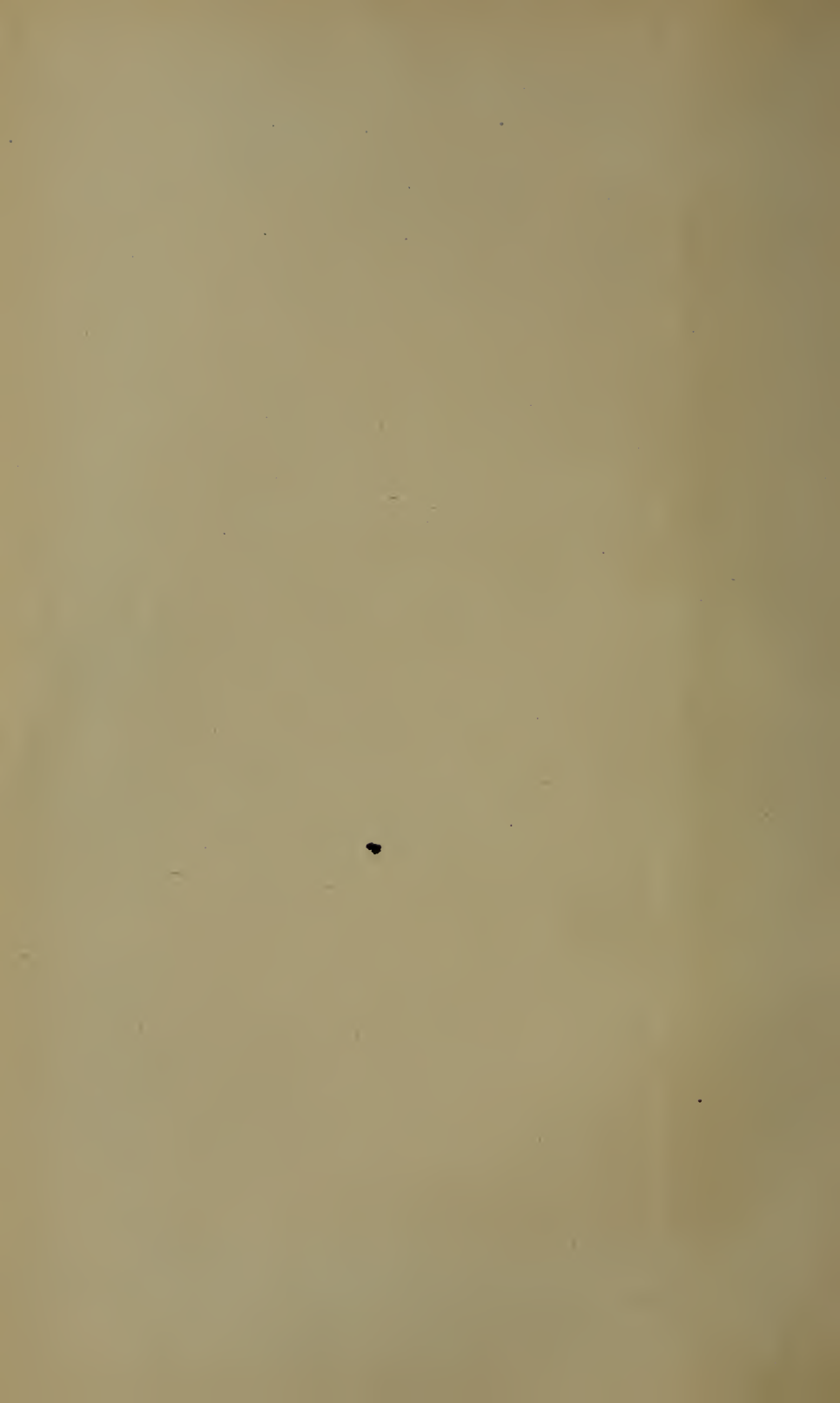
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LECTURES.

THE

RISE OF THE ROMISH CHURCH.

ITS

RESULTS IN EUROPE, AND ITS DESIGNS UPON
THE INSTITUTIONS OF AMERICA.

BY THE

Rev. J. B. HELWIG, A. M.,

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WITH AN INTRODUCTION

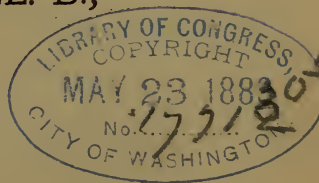
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PREFACE.

The author of this book cherishes no ill-will to any individual member of the Roman Catholic Church, but a spirit of steady opposition, from a sense of duty, to the system of Romanism. Let the reader keep this distinction in his mind. The old and the young, but especially the latter, as they will take part in the coming conflict with the papacy in this land of Protestantism and civil and religious freedom, need to be informed of the past history and of the present designs of the Roman Catholic Church.

In the preparation of the lectures which comprise the subject-matter of this book, I have derived valuable aid from Dr. Mosheim's Ecclesiastical History, Lectures on Romanism, by Dr. Cumming, debate on Romanism between Alexan-

der Campbell and Bishop Purcell, Kirwan's letters to Archbishop Hughes, and the comprehensive and valuable work entitled, "Romanism as it is," by the Rev. Dr. Barnum of Connecticut.

Upon this work, believed to be a necessity of the times, I "invoke the considerate judgment of mankind and the gracious favor of Almighty God."

J. B. H.

CONTENTS.

	PAGE.
PREFACE.....	3
INTRODUCTION	9

CHAPTER I.

Christ the divine and only true head of the church upon the earth—Early corruption of the church—Foundation for Romanism—Claims of Romanism to apostolic succession—Not an apostolical, but an apostate church—Constantine the Great—Union of church and state.....	51
---	----

CHAPTER II.

Paganism and Romanism compared—Apocryphal New Testament received by Romanists—Why rejected by Protestants...	70
--	----

CHAPTER III.

When false doctrines were incorporated into the church of Rome—The first attempt at the reformation of the church—Decrees of Pope Gregory VII.—The allegiance of the Romanist to civil government—The apostolical tree	82
--	----

CHAPTER IV.

Diversity of opinion in regard to the location of the papal infallibility—Conflicts of popes and councils on the subject—No infallibility of moral character on the part of many of those who have set up the claim to it—Blasphemous declaration of a Romish layman in regard to it—Pope Pius IX.—No respect for him where he has been the longest and best known—Dr. Doellinger's charge in regard to the corruption of text-books on the doctrine of infallibility—Logic applied to the doctrine.....	97
--	----

CHAPTER V.

PAGE.

- Growing corruption of the Romish church, with continued conflicts between those in authority—The reformers of the sixteenth century: Luther, Melancthon, and Zwingli—Why the efforts of these reformers were successful where others had failed—Not the vices alone of the church, but the doctrines also assailed by the reformers—All true reformation must reach and change the heart—The indulgences—The theses—"All-saints' day"—"All-souls' day." 109

CHAPTER VI.

- As the resultant of error, there must eventually come either revolution, reformation, or ruin—Truth alone gives an enduring peace—Every plant which God hath not planted shall be plucked up—Reformers must come 129

CHAPTER VII.

- Duty of watchfulness enjoined—Romanism and civil freedom—An aspect in which this government is favorable to Romanism—The Chinaman—The Mormon—Nations become enlightened and free only as they sever themselves from the church of Rome—Bishop's oath to persecute and wage war upon Protestants..... 150

CHAPTER VIII.

- Romanism repudiated where it is best known—The greater danger to the civil and religious institutions from the decline of the Romish church in Europe—Means employed for its establishment in this country—Progress of the church in this country—How soon will this country become Roman Catholic?—Map of our great West in Rome—Balance of power—No religious liberty when Romanists once obtain the rule—A political church—New York City government—Dr. Cumming and the pope..... 175

CHAPTER IX.

- Folly of encouraging Romanism in this country—The pope, where he is better known than he is here, expelled from Italy in 1848—Napoleon's soldiers, and Garibaldi's march upon Rome—Victor Emanuel's election, and the pope's overwhelming defeat—The pope's titles—"Distance lends enchantment to the view"—Sentiments hostile to public free-

	PAGE.
dom—Gladstone on the papal decrees—Dr. Manning speaking for the pope—The Roman Catholic system in a state of dissolution; but it will die hard—The mystery, Babylon is falling—The blood of the saints will be avenged—“The Lord God omnipotent reigneth.”	204

CHAPTER X.

Brownson's admission of the necessity for the reformation of the Roman Catholic Church—Indulgences and indulgence auctioneers—Price of indulgences—Robbery of John Tetzels—What is meant by an indulgence—Purgatory—Missionary meeting in one of the towns of Ohio—Ignorance and thriftlessness of Roman Catholic countries in comparison to those which are Protestant.....	223
--	-----

CHAPTER XI.

Our free-school system—Hostility of Romanism to it—Objection to the reading of the Bible in the schools only a pretense on the part of Romanists—Our free schools declared atheistic and godless—Moral and religious subjects in our school-readers—Extreme folly and inexcusable guilt of Protestant parents who patronize Romish schools—Such become the destroyers of their own children—What a priest says concerning Protestants.....	260
--	-----

CHAPTER XII.

There has always been a true church in the earth—Where was it in the centuries of corruption, preceding the Reformation?—Doctrines held by those who never bowed the knee to the Romish Baal—The plea of majorities by the Romanist—Progress of true Christianity since the Reformation—What entitles a church to the name of “the true church?”..	316
--	-----

CONCLUDING REFLECTIONS—The duties of citizens and of the state.....	349
---	-----

“If the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.”
Ezekiel xxxiii. 2-6.

INTRODUCTION.

The following lectures have been prepared by the author thereof in the hope that they may be found useful to the public. He has given to the subjects therein discussed profound study, and patient, thorough, and careful investigation. His lectures are replete with erudition, and are alike able and eloquent.

The recent discussions in Prussia, Great Britain, the United States of America, and other nations, on the relations of the Roman Catholic Church to the respective governments and people of these countries, seem to render the publication of this volume appropriate.

In all past time among enlightened men the three great inquiries constantly claiming attention have been: What is truth? What is duty? What is interest? And as circumstances are continually changing, these inquiries must forever continue to engage the attention of all inquiring minds. They are so comprehensive in their character as to include *all* subjects—materi-

al, scientific, moral, and religious. The full discussion of these would include and exhaust all learning, all logic.

The following lectures were designed by their author to elicit the truth as a means of pointing out the duty, and with it the true interest, of the people of this country on a particular moral and religious subject, or subjects,—the doctrines and purposes of the Roman Catholic Church, and the danger they threaten to true Christianity and to civil and religious liberty.

Our duties in relation to these, as to many other subjects, are threefold: To God, to ourselves, and to our neighbors. This classification of duties rests on "the great commandment," and on "the second" which is "like unto it." Matthew xxii. 37; Mark xii. 30; Luke x. 27. It is sanctioned and sanctified by *reason*; which is a part of that unwritten law to be found in the human intellect, and which may be read when we "look through nature up to nature's God."

One purpose of the author of this work is to show that *some* of the dogmas announced, and principles taught, by the Roman Catholic Church are not those of the Christian religion, and that hence it is a *duty to God* to use all appropriate moral and persuasive means to expose their errors.

It is equally a *duty to ourselves* to ascertain the truth upon these, as upon all moral and religious subjects, by employing the means within our reach, and by exercising the faculties which God has given us. A knowledge of the truth is essential to the proper discharge of moral and religious duties, just as a knowledge of true science is requisite to make a correct application of its principles. But duty does not stop here. "Sin brought death into the world, and all its woe."

The first man born into the world seemed to regard himself under no obligation to care for his neighbor. As a consequence, he committed the highest crime that brother could commit against brother. He betrayed the sentiment, the feeling, that led to his crime when he put the inquiry, "Am I my brother's keeper?"

Because of the error of his sentiment, and the execution of the purpose to which it led, he was "cursed from the earth" and became "a fugitive and a vagabond." Genesis iv.

The command "go ye into all the world and preach the gospel to every creature" necessarily implies that there is a duty to *know the truth*, and then teach it for the benefit of *all mankind*. Every dispensation of religion, and every great instructor in morals, has taught that every rational being is under a moral obligation to love

his neighbor, and to manifest this by his works so far as he may by all moral and persuasive means. Christ cursed the barren fig-tree and it withered.

But the inquiry may arise, Who is my "*neighbor?*" This is a generic and comprehensive term, and includes our fellow-men as *individuals*, as members of society, of the church, and of the state or nation.

The author of the following lectures submits them to the public, in the hope that they may be of some utility in pointing out truths of fact and of principle which may aid a proper discharge of duty to our fellow-men in the several conditions or relations indicated. The language and sentiments of the lectures are his alone, and he only is responsible for them.

There are, perhaps, but few to deny that we all have moral and religious duties to discharge to our neighbors as *individuals*, and as members of society, socially considered. But there is a vague impression somewhat prevalent that Christians have no *imperative* duties to perform as citizens of the state or nation. There *are* duties of this character, and they can no more be *omitted* or *imperfectly* or *improperly* performed for want of correct knowledge, when this is attainable by the

exercise of proper care and diligence, than any other duty to our neighbors.

The following lectures were prepared as a means of enabling the reader to arrive at correct conclusions in relation to this class of duties. In this connection it may be useful to present an extract from a volume, which I now have in preparation, entitled "The Law of Religious Societies," a portion of which has already been published in the Philadelphia *American Law Register* for April, June, and September, 1873, and February, 1874. It is therein said:

"We live in a republic. Subject to the limitations imposed by the national and state constitutions, and in the mode therein prescribed, the people of the United States who exercise the right of suffrage may be regarded as the source of all political power. If government is not administered honestly or well it must of necessity result in wrong or injury, and generally both to some or all the people. If these evils exist they may most frequently be traced to the source of political power; that is, they will generally be found to grow out of the *omission* of some or many good citizens to participate in the *nomination* or *election* of candidates to office, or from a failure to sufficiently study the wants of the people, and the measures of government neces-

sary to secure them. Where these are rightly understood the public interests will be properly taken care of if the citizens faithfully exercise the rights secured to them by the constitutions and laws. A long continued neglect of large bodies of citizens to know the public interests and exercise the rights of citizenship must result in evil and terminate in the overthrow of republican government."

This is the lesson of history,¹ the testimony of statesmen, the conclusion of reason and philosophy.

In the very nature of things it is evident that a proletariat could not secure the well-being of a people or be permanent as a republic. Like Spain, Mexico, and the so-called republics of South America, it would degenerate into military despotism.

(1) Mayhew on popular education, Chapter IX. See opinions collected in annual report of department of education at Washington for 1867-8, p 58, etc.

In an article in the New York *International Review* for September, 1875, p. 636, it is said: "In the matter of education the United States has much to learn; much either to create or to borrow, before it can rank with the leading countries of Europe. One of the most important elements of any school system—compulsory education—is just beginning its career with us. It has been adopted in but half a dozen states; in the others public opinion has not been lifted to the necessary level. Yet this feature has been the pride of the Prussian schools for more than a century, and is found in many other continental countries."

See report on education in Vol. VI of reports of the United States Commissioner to the Paris exposition in 1867.

There is a volume, published in Boston in 1872, entitled, "Public School Education," by Michael Muller, C. S. S. R., priest of "The congregation of the Most Holy Redeemer," against all schools except those in which the Roman Catholic religion is taught. See "The Republic" [Washington D. C. monthly] for October, 1875, p. 219.

The first and highest *duty* of a citizen, as such, is to study and understand the measures essential to the public welfare, and the dangers which may imperil it. This duty results from the command to love our neighbor. It is explicitly taught in the Christian dispensation.² It is a dictate of reason and an impulse of patriotism.

The logical result of all this is that it is equally the duty of every citizen to exert all the influence in his power to make his knowledge effectual. He who *omits* to do good, or *fails* to avert evil, may inflict as much injury on society as he who commits a positive wrong. There are of course limitations, imposed by reason and religion and by the theory and structure of our government, on the right of citizens to interfere with the opinions and practices of others. So there are like limitations on the power of government itself. There are correlative limitations on the rights of citizens to interfere with the rightful exercise of the powers of government. And the government is clothed with the powers essential to its own preservation

(2) The Apostle Peter, in treating of government and the duties of citizens, says: "Submit yourselves to every ordinance of man for the Lord's sake; . . . unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that *with well-doing* ye may put to silence the ignorance of foolish men. . . Love the brotherhood." I. Peter ii. 13-17. And see Romans xiii. and Clarke's commentary thereon. The same lesson is taught by divine authority at an earlier date. "Thou shalt *provide out of all the people* able men, such as fear God, . . . to be rulers," Exodus xviii. 21. "Take you wise men, and understanding, . . . and I will make them rulers over you." Deut i. 13.

and the protection of all citizens in the enjoyment of true and rational religious liberty. It is not possible always to define the boundaries or limits of the respective rights, powers, and duties of government and people, and especially in relation to the exercise of duties or practices which rest on conscience or religious faith. A full discussion of all these is beyond the purpose of this work; indeed it is impossible to anticipate the conflicts that may arise. The solution of these must be left to the times and exigencies out of which they may arise.

But there are some general principles which may be stated. It has been so often said that "there is no established religion" and "no union of church and state" in this country, and that "religious liberty and the rights of conscience" are here protected, that it is sometimes supposed that there is no constitutional authority to interfere with any purpose or practice entertained or *executed in the name of conscience or religion*, however destructive to government or public interest, and that there is not and can not be any danger to our political institutions from any such purposes or practices, or from ecclesiastical power. Very many people, indeed, believe that by constitutional provisions we are so fully protected against all such dangers that a discussion of any of them

is so unnecessary as to savor of bigotry and persecution.

This is by no means correct. It is irrational to suppose that we can entirely escape all conflicts of opinion resulting in struggles which have convulsed nations through all time. In the United States there are two distinct, and in some respects independent systems of government. The constitution of the United States organized a supreme or national government over the people of all the states, the territories, and the entire national domain. This government has its legislative, executive, and judicial officers exercising the powers confided to them by the constitution, and the laws made in pursuance thereof. This supreme government is limited in its powers over organized states, but over the territories and the public domain outside of the states, it is in many but not all respects absolute.³

(3) It has been urged frequently that, as to them, congress is omnipotent *in all respects*, and that none of the restraints of the constitution apply there. See App'x Cong. Globe, vol. 20, pages 270, 273, 274; 2 Benton's Thirty Years' View, 729, 731; 2 Stat., 245, sec. 2.

In 1 Peters Reports, 511, it was said that "in legislating for them (the territories) congress exercises the combined powers of the general and of a state government."

Judge Curtis in the Dred-Scott case said: "The subject-matter is the territory of the United States *out of the limits of every state*, and consequently under the *exclusive* power of the people of the United States (that is, of congress). Their will respecting it, manifested in the constitution, can be *subject to no restriction*." * * 19 Howard R., 611.

In *United States v. Gratiot*, (14 Peters, 52,) the power of congress was said to be "without limitation." (See *U. S. v. Rogers*, 4 Howard, 567; 19 Howard, 393.)

Story says the power is "clear, exclusive, and universal, and their legislation is subject to no control, but is absolute and un-

The constitution of *this* national government contains two provisions on the subject of religion, besides that which requires that senators and representatives in congress, and members of the state legislatures, and all executive and judicial offices of the United States and of the several states shall be bound by oath or affirmation to support the constitution, if this may be regarded as having a religious significance.⁴ By one of these provisions it is declared that "no religious *test* shall ever be required as a qualification to any office or public trust under the United States."

A glance at English history will explain the purpose of this. In England there was and is an "established church." Paley says: "The notion of a religious establishment comprehends three things: a clergy, or an order of men secluded from other professions to attend upon the offices of religion; a *legal provision* for the maintenance of the clergy; and the confining of that provision to the teachers of a particular sect of Christian-

limited, unless so far as it is affected by stipulations in the cessions, or by the ordinance of 1787." (2 Const., § 1328, 2d ed.)

Kent says of the territories: "Congress has assumed to exercise over them *supreme* powers of sovereignty; *exclusive* and unlimited power of legislation is given to congress by the constitution and sanctioned by judicial decision." (1, Kent, 353; Rawle on Const., c. 27, p. 237.)

As to the *supreme* and *national* character of the government of the United States see an article in "The Republic," monthly magazine [Washington] October, 1875, by Wm. Lawrence.

(4) Const., art. VI. sec. 3; Story on Const., sec. 1843; Paschal Annotated Const., p. 250, sec. 242; McCulloch v. Maryland, 4 Wheat., 416.

ity.”⁵ And he declares that “if any one of these three things be wanting . . . there exists no national religion or established church according to the sense which these terms are *usually* made to convey.”

In England, from which country we derived most of our constitution, there was much legislation from time to time in relation to religion and the church established by law. A learned author says :

“In order the better to secure the established church against perils from non-conformists of all denominations, infidels, Turks, Jews, heretics, papists, and sectaries, there are, however, two bulwarks erected, called the corporation and *test-acts*. By the former of which no person can be legally elected to any office relating to the government of any city or corporation, unless within a twelve-month before he has received the sacrament of the Lord’s supper, according to the rites of the Church of England; and he is also enjoined to take the oaths of allegiance and supremacy at the same time he takes the oath of office; or in default of either of these requisites, such election shall be void. The other called the *test-act*, directs all officers, civil and military, to take the oaths, and make the declaration against transubstantiation in any of the king’s courts at Westminster, or at the quarter-sessions, within six calendar months after their admission; and also within the same time to receive the sac-

(5) Paley’s Moral Philosophy, book 2, p. 174. In some countries provision is made by law for the support of the ministers of *all* Christian sects regularly organized. Paley may not be literally accurate in his definition. The Mahometan or any other religion might be an established religion.

rament of the Lord's supper, according to the usage of the Church of England, in some public church immediately after divine service and sermon; and to deliver into court a certificate thereof signed by the minister and church warden; and also to prove the same by two credible witnesses, upon the forfeiture of £500, and disability to hold the said office."6

This and all similar legislation is prohibited by our constitution *so far as the national government is concerned*. The result is, as observed by Mr. Justice Story, that—

"The Catholic and the Protestant, the Calvinist and the Arminian, the Jew and the infidel may sit down at the common table of the *national* councils, without any inquisition into their faith or mode of worship."7

In other words, for all purposes of holding any office of public trust, no distinction can be made by law on account of any form of religious faith or practice. Voters and those having authority to appoint to office have a power of selection which has generally been wisely exercised in the *spirit* of the constitution. But if the advocates of any particular religious faith, or those denying all religion, should by reason of their particular views demand legislation, even in secular affairs, injurious to the public interests, or dangerous to public liberty, there is a power reserved to

(6) See Montesquieu; 4 Blackst. 44, 53, 57; 1 Story, Const., sec. 184-754; 2 Story, sec. 1849; 2 Kent, Com. Lect., 24, 34, 35; Rawle on Const., ch. 10, p. 121; Paschal, Const., 251-254.

(7) 2 Story, Const., sec. 1879

voters, or those in office representing them, to defeat such legislation. How important then is it that voters should be fully advised as to all that pertains to the public welfare, that they may judiciously exercise toleration and judgment at the same time!

By another provision of the constitution, the first article of amendments, it is declared that:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

This is to be read and construed in view of the legislation in England and other countries for the establishment or support of religion. It prohibits any *law* which would create any one of the three elements declared by Paley to constitute a part of a religious establishment. No law can create an order of clergy; no law can provide the means of support for such order as a part of a religious establishment, or for the general instruction of the people in religion; no law can establish a religious faith.

The history of England and her colonies and of other nations was fresh in the minds of those who ordained this amendment of the constitution. In England there was an established religion, and revenues were raised for its support. Men who did not subscribe to its tenets were nevertheless taxed to support its ministrations. This was be-

lieved to be unjust, and the constitution has forever prohibited all this as any part of our *national system*.

But the constitution goes further and declares that "congress shall make no law . . prohibiting the free exercise" of religion. It proclaims the doctrine of toleration, by prohibiting any legislation that would deny or abridge the privilege of freely exercising any religion⁸ or any class of religious sentiment.

(8) Judge Paschal says: "The real object of the amendment was not to countenance, much less to advance, Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which would give to a hierarchy the exclusive patronage of the national government."

Art. 1, Amendments; Pasch. An. Const. n. 245; 4 Wallace 398; 1 Kent 633 (11 ed., pt 4, Lect. 24); Story's Const. §§ 1870-9. The object of this was to prevent any *national* ecclesiastical establishment. In England the Establishment, or Established Church, was recognized and supported by the state. Story's Const., § 1877; 2 Lloyd's Debates 195-197. For a discussion of the subject, see 2 Kent's Com. (11 ed.) Lect. 24, pp. 35-32; notes 1, *a, b, c, d*; Rawle's Const., ch. 10, pp. 121, 122; Montesq. Spirit of Laws, B. 24, ch. 3, 5 1 Tuck. Black. Com. App. 296; 2 Id. note G, pp. 10, 11; 4 Black. Com. 41-59; Lord King's Life of Locke 373; Jefferson Notes on Virginia 264-270; Story's Const., §§ 1870, 1879; *People v. Ruggles*, 8 Johns 160; *Vidal v. Girard's Executors*, 2 How. 127.

Opinions of early statesmen as to an established religion: 1 Madison's Writings 13, 111, 116, 130, 140, 144, 148, 154, 159, 161, 163, 169, 175, 208, 214, 274; 3 Id. 179, 204, 242, 276, 307, 526, 543, 605; 4 Id. 342, 430, 478; 3 Works of John Adams 449-487; 4 Id. 367; 6 Id. 517; 7 Id. 173; 10 Id. 45, 56, 67, 82, 186, 188, 229, 235, 254; 1 Jefferson's Works 38, 39, 45, 174; 5 Jefferson 237; 8 Id. 113-137.

See Robertson's Hist. Charles V., ch. 5, pp. 54, 141, 315; *Lindenmuller v. People*, 21 How. Pr. R. 156; *People v. Ruggles*, 8 Johns 291.

For the discussion of the policy of a church establishment, see Buck's Theological Dictionary, title "Establishments," where it is said: "Should the reader be desirous of prosecuting the subject further, he may consult Warburton's Alliance between Church and State; Christie's Essay on Establishments; Paley's Moral Philosophy, vol. 2, ch. 10; Bishop's Law Theory of Religion; Watt's Civil Power in Things Sacred, third volume of his works; Hall's Liberty of the Press, § 5; Conder's Protestant Non-conformity; Mrs. Moore's Hints on Forming the Character of a Young Princess, vol. 2, p. 350; but especially Ranken and Graham's pieces on the subject, the former for and the latter against establishments."

The Maryland charter, procured by Lord Baltimore, required religious toleration. This doubtless had a salutary effect, and it is believed a large portion of the people of his religious faith in this country do not now approve of the pretensions set up by papal authority. It will be observed that these provisions impose restraints only on congress and relate only to the national government. They do not regulate or limit the power of the states.⁹

(9) *Livingston v. Moore*, 7 Pet. 551; *Fox v. Ohio*, 5 How. 434; *Dale v. Kimball*, 6 Maine 171; *Jones v. Carey*, 6 Id. 448; *Parish v. Wylie*, 43 Id. 487; Tyler's *Ecc. L.*, ch. 25, cites *Osgood v. Bradley*, 7 Id. 411; *Verneald v. Lewis*, 6 Id. 264; *Anderson v. Brock*, 3 Id. 243; *First Parish v. Winthrop*, 1 Id. 208; *Richardson v. Brown*, 6 Id. 355; *Shapleigh v. Pillsbury*, 1 Id. 271; *Sewall v. Cargill*, 15 Id. 14, s. c. 19. Id. 288; *Bsbee v. Evans*, 4 Id. 374; *Cargill v. Sewall*, 15 Id. 288; *Parsonfield v. Dalton*, 5 Id. 217; *Cox v. Walker*, 26 Id. 504; *James v. Comm.*, 12 S. & R. 221; *Bater v. People*, 3 Cow. 638; *Barron v. Mayor of Baltimore*, 7 Pet. 243; *Bgnaparte v. C. & A. R. Co.*, Baldwin 220; *Story's Const.*, § 1878; *Ex parte Garland*, 4 Wallace 397-399; *Permoli v. First Municipality*, 3 How. 589-399; 1 Kent 633.

In New Hampshire at one time a religious test by the constitution was required, which excluded Catholics from office. And see 4 John Adam's Works 279; 1 Madison's Writings 162, 208, 214. And the constitution of New Hampshire, part 1, Art. 6, empowers the legislature to authorize towns, parishes, bodies corporate, and religious societies to make provision, at their own expense, for the support and maintenance of public Protestant teachers of religion. Tyler, § 18. See Jones' *Defense of North Carolina* 317. The constitution of North Carolina restricted offices to believers in the Protestant religion. In some of the colonies churches were established and supported by law. See Hoffman's *Law of the Church* 16, *et seq.*, and Vinton's *Manual Prot. Episc. Ch. U. S.* 2, *et seq.*, for a reference to the laws. Hoffman's *Ecc. Law* 31. "The church establishment fell with the Revolution." Hoffman's *Ecc. L.* 30, 37, 40, 42, 141; *Const. N. Y. of 1777*, Art. 25, 36, 30, 31; *Acts April 17 and 20*, p. 184.

See also 5 John Adam's Works, Appendix 495; 10 Id. 186. Tyler, ch. 24, cites 1 *Colonial History of New York* 124; 2 Id. 618, 653, 678, 692; 7 *Col. Hist. N. Y.* 586; 3 Id. 262, 372, 638; 4 Id. 426, Letter D. D. Barnard to New York Senate, March, 1857; 3 *Doc. Hist. N. Y.* 111-114; 5 *Col. Hist.* 135-95, 838; 6 *Col. Hist.* 192; 1 *Madison's Writings* 162; 1 *Jefferson's Works* 38, 39, 45, 174; 5 *Jefferson* 237; 4 Id. 427; 7 Id. 170, 396; *Shrewsbury v. Smith* 14 Pick. 297; *Baker v. Fales*, 16 Mass. 499; *Terrett v. Taylor*, 9 Cranch 43; *Powlet v. Clark*, 9 Cranch 292; *Society, &c. v. Powlet*, 4 Pet. 480;

If any state chose to strike out those provisions of its state constitution which prohibit a church establishment and secure religious toleration, it might establish a religion and require religious tests for state officers, unless this may be forbidden by the recent XIVth article of the amendments to the constitution, which provides that:

“No state shall enforce any law which shall abridge the

1 Pet. Dig. 490; *Mason v. Muncaster*, 9 Wheat. 445; s. c. 2 Cr. C. C. 274; *Mavn v. St. Johns*, 4 Cr. C. C. 116; *De Ruyter v. Trustees St. Peter's Church*, 3 Barb. ch. 119; *Beebe v. Fales*, 19 Mass. 498; *Commonwealth v. Roxberry*, 9 Gray R. 504, and notes; 1 Mass. Records 214, 384; 1 Trumbull's Hist. Conn. 100; 1 Bancroft's Hist. U. S. 124; Select Letters of Columbus, 3 Hakluyt, per Probisher in 1758, cited in Tyler's Ecc. L. ch. 1; 1 Kent's Com. 7 ed. 645-647

Under the ordinance of congress of May 20, 1785 (1 Laws U. S. 563), and proceedings of congress under the Articles of Confederation, July 23d, 26th, and 27th, 1787, and the acts of April 21, 1792, the section 29 of land in each township in the “Ohio Company's Purchase” in Ohio, is “given perpetually for the purposes of religion.” See act of Virginia, October session, 1783, Chancery Revised, 1 vol. L. U. S. 47.

The laws and proceedings of congress on this subject are collated in Swan's Ohio Land Laws of 1823, pp. 15-25. Similar provision is made in “Symes' Purchase,” Swan's Land Laws 26-34. The Ohio legislature has made provision for the sale of these lands, and for leasing those not sold. See *Martin & Duncan v. State*, 10 Humphrey Tenn. 162. The proceeds of lands sold are invested in the sinking fund of the state, and interest thereon, and rents from lands leased applied to the support of religion. The Act of March 14, 1831, as to the lands leased in the townships where these lands are, provides “that each and every denomination of religious societies, after giving themselves a name, shall appoint an agent, who shall produce to the trustees [of the township] a certificate containing a list of their names and number, specifying that they are citizens of said township; and the agent shall pay over an equal dividend of the rents, to be appropriated to the support of religion at the discretion of each society.”

And it has been decided that “persons having no system of religious faith, written or traditional, can not be deemed a denomination or sect.” A library association is not a “religious society.” *State v. Trustees*, 7 Ohio St. 58; *State v. Trustees*, 11 Id. 24; *Ohio v. Township Four*, 2 Id. 108. These lands are called “Ministerial Lands,” and the fund arising therefrom Ministerial Fund. See Mass. Stat. 1799, ch. 87, § 2; *Turner v. Burlington*, 16 Mass. 208; *Amesbury v. Weed*, 17 Id. 54; *Mason v. Whitney*, 1 Pick. 140; *Inglee v. Boxworth*, 5 Id. 501; *Ware v. Sherborn*, 8 Cush. 267. As to Louisiana, see *Church St. Louis v. Blanc*, 8 Rob. R. 52. Act of congress, March 2, 1805; ordinance of congress, July 13, 1787.

privileges or immunities of citizens; nor shall any state deny to any person within its jurisdiction the equal protection of the laws."

The question how far *congress* may enforce this provision *in the states* is one not yet entirely settled by judicial determination. Statesmen differ as to this and as to the scope and meaning of this amendment.

The government has made treaties with Indian tribes and appropriated money to civilize, educate, and *instruct them in religion*. It has by treaty granted lands in perpetual trust to support a religious mission. [Osage treaty, Sept. 29, 1865; Art. 3, 14 U. S stat., 688.] Similar grants have been ratified by congress because of a doubt of the power by treaty to dispose of lands. [Holden v. Joy, 17 Wallace, 211.]

It has never been deemed a violation of the constitution for congress to authorize the employment and payment of chaplains for the houses of congress, for the army and navy, or for the benevolent, penal, or reformatory institutions under its patronage in the District of Columbia and the territories. If circumstances should render it necessary to public safety to elect among religious denominations in the selection of these, or according to the ruling of some of the courts, in the ex-

ercise of ordinary discretion congress could authorize a discrimination.¹⁰

While the constitution tolerates all religious opinions it does not require congress to *permit the omission of secular duties* or the *exercise of practices* pernicious to the public welfare, even under cover of the "free exercise" of religion. The policy it dictates is that government should not attack or interfere with the religious faith of any citizen. But it equally dictates the policy of exercising every secular power essential to good government within the scope of its purposes; and when these are attacked or interfered with, under cover of religion or otherwise, the government is in duty bound to act on the defensive and maintain its authority.

If our government should be at war with a foreign power having an established religion, and if those in this country having the religious faith of that establishment should be in sympathy and concert with such foreign power, it might be a matter of necessity to discriminate.

Congress has power to exercise exclusive legislation over the District of Columbia and over places purchased in any state by consent of the legislature; for forts, magazines, arsenals, dockyards, and other needful buildings.¹¹ So congress

(10) *Board of Education v. Minor*, 23 Ohio State Reports 252.

(11) Constitution, Art. 1, section 8, clause 17.

exercises exclusive legislation over the territories of the United States, and over the public domain not included in any state.

Congress may establish common schools in all these places and support them by taxes. It has power in these places to make secular education compulsory; that is, to require children to attend such schools, and to be educated therein against their own consent or that of their parents. No such power has ever been exercised, doubtless because it has never yet been deemed necessary. After the termination of active hostilities during the great rebellion, congress exercised legislative power over the people and territory of nearly all the disorganized and unreconstructed states then recently in rebellion. Under the "Freedman's Bureau Law" schools were established in the districts of country formerly embraced in these states, especially for the children of the freedmen who had previously been denied all education. Congress could have required compulsory education as a means of reconstructing state governments and of perpetuating or guarantying their existence.

It might happen that in localities where congress has exclusive legislative power there should be a religious sentiment, as in Utah, in favor of the exercise of polygamy. But congress has leg-

isolated against this, and the debates of that body conclusively prove the constitutional power to do so.

It might happen that in localities where congress has power to maintain common schools there should arise a religious sentiment, under which tax-payers would refuse to pay taxes for their support. But in such case the duty to pay taxes required by law, but omitted on the ground of religious objection, could be enforced.

The maintenance of common schools in the states by state authority, and elsewhere by national authority, is essential to the continued existence of the republic. This is the evidence of history, the logic of reason, the opinion of the ablest statesmen and teachers of social science.

It can no longer be denied that there is a powerful ecclesiastical influence exerting all its power in this country as in others in opposition to all common schools not controlled in its interest or in which its favorite religion is not taught.¹²

(12) All this will fully appear from an examination of "The Bible in the Public Schools," published at Cincinnati, 1870, and Board of Education v. Minor, 23 Ohio State Reports 247. In 1852 the Board of Education of Cincinnati by resolution required that "the opening exercises in every department [of the common schools] shall commence by reading a portion of the Bible by or under the direction of the teacher and appropriate singing by the pupils." In September, 1869, the Catholic archbishop at Cincinnati insisted that this should be rescinded because it required the children of Catholic parents to read the Protestant Bible, different from the Catholic Bible. On November 1, 1869, the Board of Education repealed the resolution of 1852, and prohibited the reading of the Bible. Then the archbishop objected to the schools because they did not teach the Catholic faith. This is sufficiently

There is more danger to be apprehended to the well-being of our people and the permanency of our republic from this source than perhaps any

shown by Hon. Alphonso Taft, of Cincinnati, in a speech delivered at Cleveland in September, 1875, from which the following extract is made:

NEGOTIATIONS BETWEEN ARCHBISHOP OF CINCINNATI AND BOARD OF EDUCATION.

It may assist us to understand the actual relation of the clergy, and of the laity to the common schools, if we recur to the part taken by them in the contest relating to the Bible in the schools in Cincinnati.

On the 13th of September, 1869, a written communication was made by Archbishop Purcell to the Board of Education, as follows, viz:

“ARCHDIOCESE OF CINCINNATI,
Cincinnati, Sep. 13, 1869. }

“The undersigned, in the interest, as he believes, of justice, charity, and patriotism, will be most happy to meet in conference, on the vexed school question, a committee appointed by the School Board of this city. He is perfectly satisfied with the Catholic schools as they now exist, but he thinks, as every honest man may, that it is unjust to impose restrictions such as in conscience they and their natural guardians must ever resist, on the rights of the Catholic children to the benefits of the district schools. He is quite prepared for a vote against the exclusion of sectarianism from the public schools. The public will then see who are the restrictionists and the intolerants.

“J. B. PURCELL, A. C.”

When this proposition came before the Board for discussion, Mr. Carbery, a leading member, and a Catholic, who ably represented also the Catholic sentiment of the Board, said that “he did not want the Board to believe that the Catholics of the city were bound down by the priests, and had given up their individuality. This was a mistake. The dictum of the archbishop was not all-powerful. There were thousands of Catholic children in this city anxious to attend the free schools. The archbishop had sought a conference. To be sure, his proposition was garbled with more verbiage than strictly good taste might dictate. But there it was, and all fair-minded members of the Board should listen to it and set upon it.”

A committee was appointed, as requested, consisting of seven. Mr. Carbery was chairman, and there were two Catholics on it. At the next meeting the committee made their report as follows, viz:

[Report of the Committee.]

“CLERK’S OFFICE, CITY BUILDINGS,
Cincinnati, Sep. 20, 1869. }

“Your committee appointed to confer with Archbishop Purcell with regard to taking such steps as may enable children of Catholic parents to attend the public schools, beg to report the annex-

other. But fortunately no provision of the national constitution or of any state constitution requires the sacrifice of our common school system. It can and should be maintained at all hazards.

ed as the present ultimatum of the Catholic authorities, and which is as follows, marked 'Paper No. 1.'

"James P. Carbery, Sec'y.

"Your committee, in view of the above facts, ask to be continued,

F. W. Rauch,
 "H. Eckel,
 "S. A. Miller,
 "H. L. Wehmer,
 "A. L. Frazer,
 "Louis Ballauf."

[Paper No. 1.]

"The entire government of public schools in which Catholic youth are educated can not be given over to civil power.

"We, as Catholics, can not approve of that system of education for youth which is apart from the instruction in the Catholic faith and the teachings of the church.

"If the School Board can offer anything in conformity with these principles, as has been done in England, France, Canada, Prussia, and other countries where the rights of conscience in the matter of education have been fully recognized, I am prepared to give it respectful consideration.

"J. B. PURCELL, Archbishop of Cincinnati."

This was not encouraging; but still the Catholic members of the Board did not despair of securing the advantages of the public schools by secularizing them.

At the next meeting Mr. Carbery said: "The fact is that even with this form of worship in full force, there are thousands of Catholic children now in attendance, and the reasonable deduction is that if that be forbidden, as it ought to be, by the Board, the numbers will be rapidly increased."

Subsequently to the adoption of the rule by the Board of Education, excluding religious instruction from the schools, and subsequent to the decision on the subject by the Superior Court of Cincinnati, and on the occasion of the spring election in 1870, the members of the Board who had voted for the resolution made and published a declaration as a response to the charges and opinions prevalent that they or any of them were willing to sacrifice the schools. Of the twenty members who signed it and who constituted the majority of the Board eleven were Catholics. The following is a copy:

"*To the friends of the secularization of the common schools, in Mozart Hall assembled, and to the citizens of Cincinnati generally:*

"FELLOW-CITIZENS—The undersigned members of the Board of Education, who voted for the resolutions passed November 1, 1869, prohibiting 'religious instruction and religious books, including the Bible,' in the common schools in Cincinnati, having been charged not only by an influential part of the English daily press

It is matter of history that ecclesiastical authority at a remote period asserted a right to depose rulers from exercising the powers of government, to absolve citizens from their allegiance to it, and to release them from the obligation to perform duties required by political authority.

of the city, but by the voice of one of their fellow-members from the pulpit, with seeking the destruction of our common-school system, beg leave to say that this charge, unscrupulously made, and in the face of frequent denial pertinaciously repeated, is utterly without foundation in fact; that they regard it as calumnious, and challenge the authors and repeaters thereof to point to a single word uttered or a single act done by any one of them which can furnish the shadow of an excuse for such misrepresentation.

"So far from seeking the destruction of the common-school system, which the undersigned, one and all, regard as essential to the perpetuity of our republican institutions, they firmly believe that the measure which they have proposed and favored, and which they mean to advocate in future, whether in or out of the School Board, is absolutely necessary to the continuance of the school system, and that it is the only measure which can save it.

"Furthermore, however widely the undersigned may differ in their opinions in matters of faith and worship, they are united in the declaration that their effort to secularize the common schools arises from no hostility to the Bible or to religious instruction as such. They are simply convinced that, under the Constitution of Ohio, neither religious instruction nor any form of worship can be permitted in the schools which are supported by equal taxation of all the citizens, unless such instruction or worship is desired by all.

"It being, however, notorious that large numbers of our citizens are, as a matter of conscience, opposed to the religious instruction and worship hitherto prevailing in the schools of this city, the Board of Education, in the persons of the undersigned, a majority of its members, inasmuch as they were convinced that it was impossible to substitute such religious instruction and worship for that at present in use as would satisfy all citizens, resolved to remove everything that could offend the conscience of any citizen from the schools, and thus make it possible for the 'children of parents of all sects and opinions in matter of faith and worship to enjoy alike the benefit of the common-school fund.' They thought it more important to educate all the children of the city in common, in order that they might grow up together in our schools, and thus learn by daily intercourse to love and respect each other, and to work in harmony for the common weal, than to continue a practice in itself of doubtful utility, the practical effect of which was, and is, to separate our children into opposing factions, and thus leave them to grow up in suspicion and distrust of each other.

"Knowing, as they do, that this work which they have begun depends for its successful completion on the co-operation and good-will of the people at large, they appeal to the well-meaning

In the year 1076 Gregory VII. excommunicated Henry IV., and in the bull of excommunication asserted a right to "give and take away empires."¹³

and unprejudiced among their fellow-citizens to sustain them in their efforts to place the common schools of Ohio on so firm a foundation that no bigotry or intolerance can prevail against them.

"Thos. Vickers,	*J. W. B. Kelley,
F. Theurkauf,	Edgar M. Johnson,
*Geo. D. Temple,	*D. Mullaney,
*John Sweeney,	*B. J. Ricking,
J. P. Story,	*Jos. P. Carbery,
S. A. Miller,	*Franz Macke,
T. P. Wisnewski,	H. P. Siebel,
Herman Eckel,	C. F. Bruckner,
*W. J. O'Neil,	*Jos. Kramer,
*J. H. Brunsman,	*F. W. Rauch."

[The names marked * are Catholics.]

CATHOLIC MEMBERS ACTED IN GOOD FAITH.

Now I repeat that I believe that those Catholic trustees were sincere, and sincerely desired the benefit of the public schools for themselves, and for all Catholic children. Nor do I doubt that at the present time it would be a subject of unfeigned joy to the Catholic laity generally if the clerical injunction against the common schools were removed.

Nor am I quite sure that a portion of the priesthood themselves might not feel relief by such a change. But their allegiance to papal authority has been such hitherto as to prevent this most natural and desirable result.

THE ROOT OF THE DIFFICULTY WAS IN ROME.

The unsatisfactory result of the negotiation with Archbishop Purcell, by the committee appointed at his instance, and the chairman of which was a good Catholic, and a gentleman of fine ability, is to be explained by this papal allegiance. We have only to recur to the Encyclical of Pope Pius IX. and the "Syllabus of Errors," "reprobated, proscribed, and condemned" by the pope, to comprehend the situation.

ENCYCLICAL AND SYLLABUS.

From the Encyclical Letter of December 8, 1864.

"Amid, therefore, such great perversity of depraved opinions, we, well remembering our apostolic office, and full of solicitude for our most holy religion, for sound doctrine and the salvation of souls, divinely committed to us, and for the welfare of human society itself, have decided to raise again our apostolic voice. Therefore, by our apostolic authority, we reprobate, proscribe, and condemn the evil opinions and doctrines, all and singular, severally mentioned in this letter, and will and command that all children of the Catholic Church hold them in every respect as reprobated, proscribed, and condemned."

It is to be observed that the Syllabus is a statement of errors

The subsequent deposition of Frederick II. by Pope Innocent IV., in the year 1243, in the presence of one hundred and forty prelates assembled

which have been condemned and reprobated by the pope, and to understand the position of the papal authority, each statement is to be negatived :

“ SYLLABUS,

“Embracing the principal errors of our time, which are censured in Consistorial Allocutions, Encyclicals and other apostolic letters of our most Holy Father, Pope Pius IX.

“XLV. The whole control of the public schools, wherein the youth of any Christian state is educated (only the Episcopal seminaries being in some degree excepted), may and should be assigned to the civil authority, and so assigned to it that no right be recognized in any other authority whatever to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or appropriation of teachers.”—Allocution *In consistoriali* November 1, 1850; Allocution *Quibus luctuosissimus*, September 5, 1851.

“XLVII. The best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally, which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authority. [to be conducted] according to the pleasure of the rulers and the standard of the common opinions of the age.”—Letter to the Archbishop of Freiburg, *Quam non sine*, July 14, 1864.

“XLVIII. That method of instructing youth can be approved by Catholic men which is separated from Catholic faith and from the power of the church, and which has regard exclusively, or at least principally, to a knowledge of natural things only, and to the ends of social life on earth.”—Letter to the Archbishop of Freiburg, *Quam non sine*, July 14, 1864.

“LV. The church ought to be separated from the state, and the state from the church.”—Allocution *Acerbissimum*, September 27, 1852.

ERRORS WHICH REFER TO THE LIBERALISM OF THE DAY.

“LXXVII. In this our age it is no longer expedient that the Catholic religion should be held to be the only religion of the state, to the exclusion of all other forms of worship.”—Allocution *Nemo vestrum*, July 26, 1865.

It is obvious, from the 45th, 47th, and 48th Articles of the Syllabus, whence came the hesitation of Archbishop Purcell in carrying out any practical arrangement for the union of the schools. By the 45th article the pope claims that the control of the public schools shall not be assigned to the civil authority, and that the church shall have the right to interfere with the school discipline, the direction of studies, and the selection of teachers.

The 47th article enlarges and makes the application of the principle more specific.

The 48th article condemns any method of instructing youth

at the Council of Lyons, was but a logical sequence to the assumption of power exercised by Gregory VII.¹⁴

which is not associated with the Catholic faith and under the auspices of the church and subject to her interference. By the 55th article the separation of church and state is denounced, and by the 77th it is claimed that the Catholic religion should be still held to be the only religion of the state to the exclusion of all other forms of worship. I do not suppose that these assertions of papal authority are carried out to their full significance, or ever will be attempted in America. But on the subject of the schools they are insisted on; and to the power which has constructed the Syllabus, we must look for the cause which has prevented all accommodation or agreement on the school question. Undoubtedly the clergy have a right to carry on schools for their Catholic children. Our only regret and complaint is that they seek the overthrow of the common-school system. This unyielding policy of secluding the Catholic children from associating with other children in the pursuit of secular studies, lays so heavy a burden on Catholic parents in the support of isolated parochial schools as to render opposition to the common schools almost a matter of course. The Board of Education in Cincinnati sought a remedy by their new rules. The purpose was to collect the children of parents of every faith in our schools, which were supported by general taxation. It was stated and shown before the court, when the question of sustaining the action of the Board of Education in Cincinnati was pending, that the children of Catholic parents had been kept from the common schools by reason of the Protestant religious Bible and service used in the opening of the schools. Acting on that state of fact, the Board had repealed the rules requiring that the schools should be opened daily in that form, and excluding formal religious instruction. The court was called on to pronounce on the validity of the action of the Board. As one of the judges, I took the ground that we could not enjoin the proceedings of the Board. My brethren on the bench of the Superior Court thought differently. The opinion I delivered has been much argued and commented on, because I argued that the Board of Education had power to repeal the rule, and that under our Constitution we were bound to respect the conscientious scruples of citizens to the extent of not compelling them to support or attend any form of worship against their will; and that on the facts, as they appeared before us, the Board of Education were justified in making the rule which they had made excluding religious instruction, and making the schools secular in order to remove sectarian objections to them, and secure, if possible, the attendance of all the children. I have been criticised for putting the case of the Catholics so strongly, as a hard one, because they had to pay taxes, and be excluded from the schools by religious exercises to which they had conscientious objections. I have been disappointed in the result, in this, that the children of Catholic parents have not been permitted to attend the common schools, after the rule which was made by the Board for them and others had gone into effect. I had hoped that all difficulties would be ended. In that hope I was disappointed. Still I see no reason to doubt the correctness of the ground I then took in favor of regarding the conscientious

In the year 1294, Boniface VIII., in his famous papal bull, "*Unam Sanctam*," claimed for papal authority the right to subordinate the civil power

scruples of the Catholics, the Jews, and others, and of permitting the religious forms which constituted the objection to be removed. I adhere to the same position now, and the fact that the Catholics do not so generally as the Jews avail themselves of the privileges of the schools, makes no difference in the principle.

But when the Catholics now claim to be excused from paying taxes because they can not teach and practice their own religious forms in the schools, the case is entirely different. They are asking what the Constitution does not allow and what I think it ought not to allow. And when they ask to have the common-school system abandoned because their religious principles do not allow them to avail themselves of schools without their religious teaching and forms, and complain that their taxes are an unjust penalty, they are met by the state whose paramount duty to maintain such schools is prescribed by the Constitution, as well as by the highest interest and safety of the republic. If they can not avail themselves of the benefit of these necessary schools which have been prescribed by the Constitution, I see no remedy. It is greatly to be regretted. But if their religious principles are not consistent with the principles of our free republican government, who should be expected to yield?

It is a very severe burden which the Catholic tax-payers bear; paying their tax for the support of the common schools, and then another voluntary tax to support the parochial school. I shall never cease to wonder that they bear it. I have been expecting the time when they would refuse to do it; and I now believe that the Catholic laity have it in their power to do their church and their country a most important service by refusing to bear so unnecessary a burden; and refusing longer to seclude their children from the children of their fellow-citizens who attend the common schools.

They have it in their own hands, and if they should use their own good sense, and avail themselves of the schools of their country, for which their country requires them to pay, neither the pope nor the priesthood could prevent; and it is quite possible that they would be relieving the clergy themselves from an embarrassing position. The root of the evil is in Rome. If the tie could be relaxed by which the clergy are held to the policy of Rome on this point, the remedy would be easy and complete. I see no power so well able to do it as the laity. They ought to do it in self-defense. Until it is done the Catholic clergy and the church are destined to a perpetual and injurious, though, as I think, a fruitless warfare against the common schools. This is an unnatural position. The Catholics share in the management of the schools, have teachers in them, and a full share of the trustees, and manifest a *bona fide* interest in them. Some send their children. But more are deterred by the policy to which I have referred, and by the rules of the church requiring the children to attend the parochial school two years preparatory to confirmation in the church.

And see Board of Education v. Minor, 23 Ohio State Reports 427.

of the state to ecclesiastical supremacy.¹⁵ The same authority has been more recently asserted.¹⁶

It might well be hoped for the safety of our republic, and for religious liberty, that these assumptions of power belonged to a past age, and could never be revived. But it would seem that these assumptions of ecclesiastical power are maintained even now.¹⁷

(13) The following is an extract from the bull: "Now I beseech you, O most holy fathers and princes, cause that all the world may understand and know that if you are able to bind and loose in heaven, *ye are able upon earth to give and to take away empires, kingdoms, principalities, marquises, duchies, countships, and the possessions of all men, according to the merits of each.* Often indeed have ye taken away patriarchates, primacies, archbishoprics, and bishoprics, from the evil and unworthy, and have bestowed these upon men of true piety. If, then, ye judge spiritual things, what must not be believed of your *power over worldly things?* And if ye judge the angels who rule over all proud princes, *what can you not do to their slaves?*"

(14) Washington Republic Magazine, July, 1875, p. 22. After reciting the offense of Frederick against the church, Innocent declares, "that because of his iniquities the emperor has been set aside by God, from the sovereignty of which he has proved himself so unworthy, and is stripped of all his honors and dignities, which judgment the Apostolic See doth now pronounce and enforce, absolving all from their oath of allegiance to him, threatening with excommunication all who shall in any way acknowledge or uphold him as emperor or as king; and summoning the electors of the empire to choose at once a successor to its now deposed and anathematized head."

(15) The bull declares: "The pope has two swords, the spiritual and the temporal; the one to be wielded *by* the church, the other *for* the church; the one *by* the priesthood, the other *by* kings and soldiers, but this *only on the hint or the sufferance of the priest.* One sword however must be *under the other*, and the *temporal authority must be subject to the spiritual power.*"

(16) In a sermon preached in the Protestant cathedral at Kensington, October 9, 1864, Dr. Manning, speaking as for the pope, put into his mouth the following: "I acknowledge no civil power: I am the subject of no prince; and I claim more than this—I claim to be the supreme judge and director of the consciences of men; of the peasant that tills the field, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong."

The power of deposing sovereigns has quite recently been claimed as a part of ecclesiastical authority.¹⁸ It is to be hoped no such power will

(17) The controversy in Prussia between Bismarck and the Catholic priests is so recent as to be fresh in the recollection of all. The Prussian laws maintain common schools, prescribe secular education, and exclude the ecclesiastical authorities from directing Catholic teachers as to what shall be taught. In February, 1875, Pius IX. directed an encyclical letter to the bishops of Prussia containing the following: "To all whom it may concern, as also to the whole Catholic world, that those [Falek] laws are null and void, as being utterly opposed to the divine constitution of the church. For it is not the powerful of this world that the Lord has placed over the bishops of the church, in all that concerns his holy ministry, but St. Peter, to whom he intrusted not only his lambs, but also his sheep, to feed."

(18) The present pontiff used these words in replying to the address from the Academia of the Catholic religion (July 21, 1873):

"There are many errors regarding the infallibility; but the most malicious of all is that which includes, in that dogma, the *right* of deposing sovereigns, and declaring the people no longer bound by obligation of fidelity. This *right* has now and again, in critical circumstances, been exercised by the pontiffs; but it has nothing to do with papal infallibility. Its origin was not the infallibility, but the authority of the pope. This authority, in accordance with public right, which was then vigorous, and with the acquiescence of all Christian nations, who revered in the pope the supreme judge of the Christian commonwealth, extended so far as to pass judgment, even in civil affairs, on the acts of princes and of nations."

The extraordinary claim of papal power is further shown by the Encyclical Letter of Pius IX. of December 8, 1864, and the Syllabus of Errors therein condemned. Portions of these are as follow, the original Latin and a translation thereof in parallel columns:

PROPOSITIONS OF THE ENCYCLICAL.

(Original.)

Itaque omnes et singulas pravas opiniones et doctrinas singillatim hisce literis commemoratas auctoritate nostra Apostolica reprobamus, proscribimus, atque, damnamus; easque ab omnibus Catholicæ Ecclesiæ filiis veluti reprobatas, proscriptas, atque damnatas omnino haberi volumus et mandamus. Encycl. Dec. 8, 1864.

1, 2, 3. "Ex qua omnino falsa socialis regiminis idea haud timent erroneam illam fovere opinionem, Catholicæ Ecclesiæ,

(Translation.)

Therefore do we by our apostolic authority reprove, denounce, and condemn generally and particularly all the evil opinions and doctrines specially mentioned in this letter, and we wish that they may be held as disapproved, denounced, and condemned by all children of the Catholic Church.

1, 2, 3. From this totally false notion of social government, they fear not to uphold that erroneous opinion, most pernicious

be conceded by the people or laity of any religious denomination in our republic.

animarumque sancti maxime exitiatiem, a rec mem Gregorio XIV. prædecessore Nostro *deliramentum* appellalam eadem Encycl. mirri), nimirum, libertatem conscientiae et cu tuum esse proprium cujuscunque hominis jus, quod lege proclamari, et asseri debet in omni recte constituta societate, et jus civibus inesse ad omnimodam libertatem nulla vel ecclesiastica, vel civili auctoritate coarctandum, quo suos conceptus quoscunque sive voce sive typis, sive alia ratione palam publiceque manifestare ac declarare valeant."—Encyclical Letter.

4. "Atque silentio præterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam 'illis Apostolicæ Sedis judiciis, et decretis, quorum objectum ad bonum generale Ecclesiæ, ejusdemque jura, lac disciplinam spectere declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et obedientiam detractam absque peccato, et absque ulla Catholicæ professionis jactura.'"—*Ibid.*

cious to the Catholic Church and to the salvation of souls, which was called by our predecessor of recent memory, Gregory XVI. a *delirium* (see the same Ency.), namely, that liberty of conscience and of worship is the right of every man which ought to be proclaimed and asserted by law in every rightly constituted society, and that citizens possess the right to all manner of liberty, unrestrained by either ecclesiastical or civil authority, in publicly putting forth and declaring all their opinions whatsoever, either by speech, or by types, or by any other method.

4. And we can not pass over in silence the audacity of those who, not sustaining sound doctrine, assert that without sin and without any loss of the Catholic profession, assent and obedience can be withheld from those judgments and decrees of the Apostolic See whose object is declared to be the general good of the church, and its laws and discipline; so long as they do not touch dogmas of faith and morals.

SYLLABUS OF ERRORS.

The following are propositions denominated in the encyclical, *errors* which are proscribed and condemned :

(Original.)

5. "Ecclesia non est vera perfecta societas plane libera nec pollet suis propriis et constantibus juribus sibi a divino suo Fundatore collatis, sed civilis protestatis est definire quæ sint Ecclesiæ jura, ac limites, intra quos eadem jura exercere queat.—Syllabus v.

6. "Romani Pontifices et Concilia œcumenica a limitibus

(Translation.)

5. The church is not a true, perfect, and entirely free society, nor does she enjoy her own peculiar and perpetual rights conferred by her Divine Founder, but it belongs to the civil power to define what are the rights of the church, and the limits within which those rights may be exercised.

6. The Roman pontiffs and Œcumenical councils have ex-

In the spirit of the above is the recent demand made upon Spain by the church of Rome.¹⁹

The constitution neither sanctions or tolerates

suæ potestatis recesserunt, jura Principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt."—Ibid. xxiii.

7. "Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam."—Ibid. xxiv.

8. "Præter potestatem episcopatus in hærentem alia est attributa temporalis potestas a civili imperio vel expresse vel tacite concessa, revocanda propterea, cum liberit, a civili imperio."—Ibid. xxv.

9 "Ecclesiæ et personarum ecclesiasticarum immunitas a jure civili ortum habuit."—Ibid. xxx.

10. "In conflictu legum utriusque potestatis, jus civile prævalet."—Ibid. xlii.

11. "Catholics viris probari protest ea juventutis instituendæ ratio, quæ sit a Catholica fide et ab Ecclesiæ potestate sejuncta quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo saltem primum spectet."—Ibid. xlviii.

12 "Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare."—Ibid. lvii.

13. "Matrimonii sacramentum non est nisi contractui accessorium ab eoque separabile, ipsiunque sacramentum in unum tantum nuptiali benedictione situm est." Ibid. lxvi.

"Vi contractus mere civilis potest inter Christianos constare veri nominis matrimonium: falsumque est, aut contractum matrimonii inter Christianos semper esse sacramentum, aut nullum esse contractum, sacramentum, excludatur."—Ibid. lxxii.

ceeded the limits of their power, usurped the rights of princes, and erred even in defining matters of faith and morals

7. The church has not the power of using force, nor any temporal power, direct or indirect.

8. Besides the power inherent to the episcopacy there is another temporal power granted it by the civil government, either expressly or tacitly, revocable therefore at the pleasure of the civil government.

9. The immunity of the church and of ecclesiastical persons originates from the civil law.

10. In a conflict between the laws of the two powers, the civil law prevails.

11. Catholics may approve that system of instructing youth which is separated from Catholic faith and the power of the church, and which teaches exclusively or at least principally the knowledge of natural things and the ends of worldly social life.

12. The knowledge of philosophical things and morals and also civil laws can and ought to be independent of divine and ecclesiastical authority

13. The sacrament of matrimony is only an accessory of the contract and can be separated from it, and the sacrament itself consists in the nuptial benediction only.

Marriage truly so-called can be constituted between Christians by virtue of a mere civil contract; and it is false either that the matrimonial contract between Christians is always sacrament, or that there is no contract if the sacrament be excluded.

any act inconsistent with obedience to the government of the country, or incompatible with

14. "De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholicæ Ecclesiæ filii."—Syllabus lxxv.

15. "Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiæ libertatem felicitatemque vel maxime conducet."—Ibid. lxxvi.

16. "Ætate hac nostra non amplius expedit religionem Catholicam haberi tanquam unicam status religionem, cæteris quibuscumque cultibus exclusis."—Ibid. lxxvii.

17. "Hinc laudabiliter in quibusdam Catholici nominis regionibus lege cantum est, ut hominibus illuc immigrantibus liceat publicum proprii cujusque cultus exercitium habere."—Ibid. lxxviii.

18. "Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere."—Ibid. lxxx.

14. The children of the Christian and Catholic Church disagree as to the compatibility of the temporal with the spiritual power.

15. The abrogation of the civil power which the Apostolic See possesses would greatly conduce to the liberty and happiness of the church.

16. In this our age it is no longer expedient that the Catholic religion should be recognized as the only religion of the state, all other religions being excluded.

17. Hence it has been wisely provided by law in certain countries called Catholic that immigrants coming there should be allowed the public exercise of their own form of worship.

18. The Roman pontiff can and ought to reconcile and accommodate himself to progress, liberalism, and modern civilization.

VATICAN DECREES.

The Dogma of Infallibility of 1870.

(Original.)

Docemus, et divinitus revelatum dogma esse definimus, Romanum Pontificem, cum ex Cathedra loquitur, id est cum, omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistantiam divinam, ipsi in Beato Petro promissam, ea infallibilitate pollere, quâ Divinus Redemptor Ecclesiam suam in definiendâ doctrinâ de fide vel moribus instructam esse voluit: ideoque ejus Romani Pontificis definitiones ex sese non autem ex consensu Ecclesiæ irreformabiles esse. (Constitutio de Ecclesia, c. iv).

(Translation.)

We teach and define it to be a doctrine divinely revealed: that when the Roman pontiff speaks *ex cathedra*, that is, when, in the exercise of his office as pastor and teacher of all Christians, and in virtue of his supreme apostolical authority, he defines that a doctrine of faith or morals is to be held by the universal church, he possesses, through the divine assistance promised to him in the blessed Peter, that infallibility with which the divine Redeemer willed his church to be endowed in defining a doctrine of faith or morals: and therefore that such definitions of the Roman pontiff are irreformable of themselves and not by force of the consent of the church thereto.

the allegiance due from every citizen. The great rebellion resulted largely from a claim that states might secede from the Union, and that the

THE FINALITY OF THE POPE'S DETERMINATION.

(Original.)

Cujuscunque ritus et dignitatis pas ores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis veræque obedientiæ obstringuntur, non solum in rebus quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ pertinet orbem diffuse pertinent. . . . Hæc est Catholicæ veritatis doctrina, a qua deviare, salve fide atque salute, nemo potest.

Docemus etiam et declaramus eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri: Sedis vero Apostolicæ, ejus auctoritate major non est, judicium a nemine fore retractandum. Neque cuiquam de ejus licere judicare judicio (Constitutio de Ecclesia, c. iii).

(Translation.)

The pastors and faithful of whatever rite and dignity are bound by the duty of hierarchical subordination and of true obedience, not only in things which appertain to faith and morals but likewise in those things which concern the discipline and government of the church spread throughout the world. . . . This is the doctrine of Catholic truth, from which no one can depart without loss of faith and salvation.

We also teach and declare that he is the supreme judge of the faithful, and that in all causes calling for ecclesiastical trial recourse may be had to his judgment: but the decision of the Apostolic See, above which there is no higher authority, can not be reconsidered by any one; nor is it lawful for any one to judge his judgment.

In this connection the following extract is given from Mr. Gladstone's pamphlet "On the Vatican Decrees in their Bearing on Civil Allegiance," published in 1875:

"Archbishop Manning, who is the head of the papal church in England, and whose ecclesiastical tone is supposed to be in the closest accordance with that of his head-quarters, has not thought it too much to say that the civil order of all Christendom is the offspring of the temporal power, and has the temporal power for its key-stone; that on the destruction of the temporal power 'the laws of nations would at once fall in ruins;' that (our old friend) the deposing power 'taught subjects obedience and princes clemency.'" [Three Lectures on the Temporal Sovereignty of the Popes, 1860, pp. 34, 46, 47, 58-9, 63.] Nay, this high authority has proceeded further, and has elevated the temporal power to the rank of necessary doctrine:

"The Catholic Church can not be silent, it can not hold its peace; it can not cease to preach the doctrines of Revelation, not only of the trinity and of the incarnation, but likewise of the seven sacraments, and of the infallibility of the church of God, and of the necessity of unity, and of the sovereignty, both spiritual and temporal, of the Holy See."^{*}

^{*}The present crisis of the Holy See. By R. E. Manning, D. D., London 1861. p. 73.

allegiance of citizens was due to the seceding state rather than to the national government. This doctrine perished with the suppression of the rebellion.²⁰

I never, for my own part, heard that the work containing this remarkable passage was placed in the "Index Prohibitorum Librorum." On the contrary, its distinguished author was elevated, on the first opportunity, to the headship of the Roman episcopacy in England, and to the guidance of the million or thereabouts of souls in its communion. And the more recent utterances of the oracle have not descended from the high level of those already cited. They have, indeed, the recommendation of a comment, not without fair claims to authority, on the recent declarations of the pope and the council, and of one which goes to prove how far I am from having exaggerated or strained in the foregoing pages the meaning of those declarations. Especially does this hold good on the one point, the most vital of the whole—the title to define the border-line of the two provinces, which the archbishop not unfairly takes to be the true criterion of supremacy, as between rival powers like the church and the state.

"If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define, with a divine certainty, its own limits, it is evidently supreme. Or, in other words, the spiritual power knows, therefore, the limits and the competency of the civil power. It is thereby, in matters of religion and conscience, supreme. I do not see how this can be denied without denying Christianity. And if this be so, this is the doctrine of the bull *Unam Sanctam*,* and of the Syllabus, and of the Vatican Council. It is, in fact, Ultramontanism, for this term means neither less nor more. The church, therefore, is separate and supreme.

Let us then ascertain, somewhat further, what is the meaning of supreme. Any power which is independent, and can alone fix the limits of its own jurisdiction, and can therefore fix the limits of all other jurisdictions, is, *ipso facto*, supreme.† But the church of Jesus Christ, within the sphere of revelation, of faith, and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation—that is, it is Christ or antichrist."‡

But the whole pamphlet should be read by those who desire to know the true sense of the papal declaration and Vatican decrees, as they are understood by the most favored ecclesiastics; understood, I am bound to own, so far as I can see, in their natural, legitimate, and inevitable sense."

[When the writer commenced this investigation he was not aware of the extent of the power which ecclesiastical authority claimed. It is believed a large portion of the public may be equally wanting in information and that hence this extended note may be useful.—W. L.]

*On the bull *Unam Sanctam* "of a most odious kind;" see Bishop Doyle's Essay, already cited. He thus described it.

†The italics are not in the original.

‡"Cæsarism and Ultramontanism." By Archbishop Manning, 1874, pp. 35-6.

Congress has undoubted power to punish all who by overt acts organize sedition and revolt against the government, and to hurl its irresistible

(19) This is shown by the following :

DEMANDS ON SPAIN BY THE CHURCH OF ROME.

(Correspondence of London Times.)

PARIS, September 15, 1875.

The Madrid papers give the text of the extraordinary circular addressed by the papal nuncio to the Spanish bishops, in which the Holy See protests against the religious tolerance admitted into the projected constitution. Clause 2 of the constitution says no one shall be interfered with on account of his religious opinions, nor in the exercise of his religious worship, save as regards the respect due to Christian morality. Nevertheless, all ceremonies or public manifestations other than those of the state religion are forbidden. But even this feeble attempt at tolerance is displeasing to the Vatican, which indignantly calls for the maintenance of Clause 1 of the Concordat of 1851, which says:

"The Catholic apostolic Roman religion, which, to the exclusion of every other creed, continues to be the sole religion of the Spanish nation, shall always be maintained in the states of her Catholic majesty, with all the rights and prerogatives which it ought to possess according to the law of God and the clauses of the holy canons."

This clause, says the Vatican, prevents every non-catholic creed from being exercised, whereas by the new constitution tolerance is permitted and Catholic unity destroyed. The Holy See further insists that by Clause 2 of the Concordat, "all instruction in public or private schools shall be in conformity with the Catholic faith, and the bishop is charged with watching over the purity of faith and morals in schools." Lastly, Clause 3 of the Concordat promises the bishops "the help of the secular power every time that they shall have either to oppose the malignity of men who try to pervert the souls and corrupt the morals of the faithful, or to stop the printing, introduction, and circulation of bad and perverted books." How, asks the nuncio's circular, if tolerance becomes law, are the bishops to watch over the young and superintend the press? But the most astounding and significant phrase in the circular is the following:

"It should not be forgotten that one of the causes of the civil war which still continues in certain provinces has been the way in which religious unity has been misunderstood by previous governments. By all these reasons and in view of these sad consequences the Holy See believes itself strictly obliged to present these observations to the Spanish government."

It may be remarked that the presentation of this audacious claim by the Vatican is at a time when a liberal cabinet has just come into office, and there can be no doubt that there is a threat implied. If the Spanish government rejects the claim, as all Europe must hope it will, the blessing of the church will probably be definitely transferred to Don Carlos, and the progress of King Alfonso's party toward peace be retarded in every possible way. But if the Madrid cabinet take the bait, then Don Carlos will be

ble military force against all who defy its authority. Let us hope that reason may prevail, and avert any necessity for the exercise of these undoubted powers.

deserted, and the papal interdiction be bestowed on Queen Isabella's son. The reason why the circular has been presented at the present moment is probably because the Vatican sees that General Jevellar's ministry is likely to be stronger than the outgoing cabinet, and therefore no time should be lost.

THE FAMOUS PROTEST ISSUED BY THE PAPAL NUNCIO IN SPAIN—A
CURIOUS DOCUMENT FOR THE 19TH CENTURY.

(Correspondence London Standard.)

MADRID, September 23.

The changes of ministry, the war, the fate of King Alfonso, and, in fact, every other thing that could concern the future of the nation, have been sunk into oblivion by the popular indignation against the circular presumed to have been written by Cardinal Antonelli, but ostensibly issued by the pope's nuncio in Madrid in the form of a nunciatorial letter to all the bishops of Spain. The telegraph has already given you its esserice, but, as likely to have a bearing on coming events of importance concerning the relations between Spain and Rome, I am happy to be able, thanks to the editor of Senior Segasta's paper, *La Iberia*, to give you this remarkable document entire. Its audacity has aroused universal indignation, and there are rumors that the government are at such loggerheads with the nuncio on the subject that he may have to ask for his passports. It is affirmed that he himself has broken the Concordat by issuing his circular to the bishops without the previous *exequatur* of the government. The press of every color save the non-catholic is up in arms, and this circular is the one topic of public discussion. Here it is:

"NUNCIATURA APOSTOLICA, MADRID

"To the Rev. Bishop of —

"The project of the constitution proposed to be presented to the future Spanish cortes having been brought to the knowledge of the Holy See, the attention of the holy father could not fail to be called to Article XI. of the same, relative to toleration of worships (*tolerancia de cultos*). In consequence the most excellent cardinal, the papal secretary of state, in the name of the Holy See, has addressed to the Spanish government, by means of its ambassadors at Rome, a reclamation, and has ordered me at the same time to communicate its purport to your excellency, which I do without loss of time.

"Paragraphs two and three of the said proposed Article XI. are as follows:

"No persons shall be molested in Spanish territory for their religious opinions, nor for the exercise of their respective worships, saving the respect due to Christian morals."

"The form and foundation of these paragraphs could not escape being matter of pre-occupation and even of complaint on the part of the Holy See, whether considered in their relations to the Concordat of 1851, which has still the force of law in the dominions of his most Catholic majesty, or

It can not well be doubted that in those places where congress has exclusive legislative authority, it may *protect* all persons in the free exercise

whether considered in the light of the sad consequences the proclamation of such a constitutional article would bring upon the Spanish nation, which from time immemorial has been in possession of the precious jewel of Catholic unity. It must be noted before everything as a point beyond discussion that neither the government nor the cortes, nor any other civil power in the Spanish kingdom, has a right to alter or modify any of these articles of the Concordat without the previous consent of the Holy See. This maxim of right ought to be strictly observed in all matters which have been the object of an agreement (*convenio*). With all the more reason should this rule be observed in fundamental points such as religion, the principal base of all well organized society. Well, the projected new Spanish constitution is conceived in such a way that at the very first sight there appears a grand difference between it and what is prescribed in Article I. of the Concordat. The latter says: 'The Roman Catholic apostolic religion, which, to the exclusion of any other worship, continues to be the only one of the Spanish nation, shall be maintained forever in the dominion of her most Catholic majesty, with all the rights and prerogatives it ought to enjoy, according to the law of God and the dispositions of the sacred canons.'

"This article, as is obvious, declares and sanctions expressly the principle of religious unity, and recognizes that the Catholic religion only is the religion of the state, to the exclusion of the profession of any other worship. Article XI. of the proposed new constitution, on the contrary, does not declare that the Catholic religion is the only religion of the Spanish nation, nor does it express the exclusion of any other worship than Catholic, but in its second part, in prescribing that 'no persons shall be molested in Spanish territory for their religious opinions nor for the exercise of their respective worships, saving the respect due to Christian morals,' it explicitly authorizes the external exercise of other religions than the Catholic, thus guarantying freedom of worship by means of religious toleration, contrary to the letter and spirit of the said article of the Concordat.

"Never could it be sustained that in the first article of this solemn compact there should be expressed a simple fact, or rather a determination to conserve Catholic unity in the Spanish dominions, without the intention of maintaining it perpetually, and withholding all consent in the future to the exercise of other worships.

"The simple reading of the article cited proves clearly that although it contains two parts, incidental the one and principal the other, they are both so analogous that they can not be divided. Thus they can have no other sense than this—that religion (the Catholic) shall ever be maintained, for it is *de facto* the religion of the Spanish nation. It is thus established that the Catholic religion is the only one of the said nation, to the exclusion of all other worships, and as such is announced expressly in the incidental proposition of the said article. This incidental part of the said article is, therefore, perfectly useless, and an idea repugnant to the nature of a solemn stipulation and to the grave importance of the object matter of the Concordat, and the wisdom and prudence of the high contracting parties.

"Consequently, if the exclusion of all other worships had not entered into the views and obligations understood between the high contracting powers, they would have omitted the part referred to of the article, for nothing

of religion. This is a duty which none can properly deny.²¹ But it must be understood that this does not require the protection of prac-

analogous to it appears in the Concordat between the Holy See and the other Catholic powers in whose territory existed, *de facto*, freedom, or, at any rate, tolerance of worship, and who, therefore, could not consent to the express prohibition of non-catholic worship.

"Article I. of the Concordat is not the only one affected by the project of the new Spanish constitution. Article II., as a sequence to Article I., disposed that 'education in the public and private schools of every description should be in all matters conformed to the doctrines of the Catholic religion.' For this purpose it was agreed that the bishops and other diocesan prelates, whose ministry was to watch over the purity of faith and habits of the people, and over the instruction of the young, should encounter no impediment of any kind in the exercise of this their right and duty.

"By Article III. of the Concordat, besides assuring the prelates full liberty in the use of their faculties and pastoral functions, her Catholic majesty and government promised their powerful patronage and support, with all the efficacy and strength of the secular arm, whenever these might be necessary to resist the malignity of men who might presume to pervert the minds, or to corrupt the morals of the faithful, and also to prevent the printing, circulation, and introduction of bad or noxious books. But now Paragraph 2 of Article XI. of the projected constitution says that 'no persons shall be molested in Spanish territory for their religious opinions, or the exercise of their respective worships, saving the respect due to Christian morals.' This implies, as an inevitable consequence, that even the propagation, public as well as private, of anti-catholic doctrines is outside the action of the law, and can not be impeded or repressed by the civil or the ecclesiastical power, or what comes to the same thing, it is implicitly authorized and positively admitted. This is undoubtedly a manifest infraction of Article II. of the Concordat, which, in most emphatic terms, solemnly accords that all public and private education in schools and colleges of every description shall be conformed to the Catholic doctrine in every point. Although Article XI. of the projected new constitution merely leaves free of civil and ecclesiastical action private tuition in Catholic doctrines, it is difficult to comprehend how such a liberty could exist, and yet at the same time exist in their full integrity and extension the free exercise of the duties and rights reciprocally accorded the bishops by Article II. of the Concordat, viz: those relating to the 'teaching of youth and of watching over the purity of faith and of public morals.' Neither can it be comprehended how, under this projected Article XI. of the new constitution, the bishops could invoke the aid of the civil power with any hopes of success against the secret machinations and fearful designs of persons interested in perverting the understanding and corrupting the morals of the unwary, or against a clandestine press, and the introduction and circulation of bad and noxious books.

"From the preceding considerations, it is easy indeed to foresee the sad evils which would arise from the Article XI. of the projected new constitution, in case of its adoption by the cortes, because it is an attempt to introduce a disastrous principle into a nation eminently Catholic—a nation which, while it rejects freedom, or even toleration of worship, asks with a loud voice the re-establishment in Spain of her traditional religious unity, interlaced as it has ever been with her history, her customs, and her glories.

tices inconsistent with "domestic tranquillity," with the "public welfare," with the rightful exercise of any power authorized by the constitution, or the perpetuity of the government. The rights of government and of religious liberty are concurrent, and neither one can go to the extent of destroying the other. How far this protection may be extended within the states under the XIVth amendment to the constitution remains to be definitely settled.

The constitution may be changed in the modes therein provided. It is therefore a duty of every citizen to maintain the religious freedom of the constitution unimpaired, and to meet at the threshold every doctrine that might ultimately

"Let it not be forgotten that the want of recognition of religious unity on the part of Spain's previous governments has been one of the causes of the civil war, still sustained in some of the provinces of the kingdom. For this and all other reasons exposed, and in view of the sad consequences involved, the Holy See believes it is acting up to its strictest duty in proffering these considerations to the Spanish government, and imploring it not to permit the introduction of the aforesaid Article XI. into the projected new constitution, for by so doing the desired harmony between the Holy See and the Spanish government might be compromised.

"I have the honor to make this known to your reverence in fulfillment of the orders of his excellency, Cardinal Antonelli, the papal secretary of state, that you may adopt it as your rule of conduct, and may be able to appreciate the importance the Holy See attaches to this grave point. Availing myself of this occasion to repeat to you my sentiments of most distinguished consideration, I remain, your affectionate and faithful servant.

"JUAN, Archbishop of Calcedonia, Apostolic Nuncio to Spain.
"Madrid, August 25, 1875."

(20) This has been sufficiently shown, it is believed, in an article by the writer of this introduction, in the *Republic* [Washington] Monthly Magazine for October, 1875, vol. 5, page 195.

(21) Board of Education v. Minor, 23 Ohio State Reports, 247. Const. Sec. 8 and Preamble.

destroy it, either by a change in our fundamental law or by an evasion or perversion of it.

If therefore there is or may be any ecclesiastical system or religious sect whose teachings and purposes are inconsistent with the religious toleration and freedom now existing *in the operation of the national government*, they should be met by the logic of reason and the power of truth. Whenever their purposes go beyond discussion and into overt acts, they will be amenable to the legislation and power which circumstances may require.

In our political system there are *state governments*, organized under state constitutions, each with its appropriate legislative, executive, and judicial departments. These state governments exercise all political power not delegated to the supreme national government, and may exercise some concurrent powers.

As already intimated, religion in the states is subject to such regulation by constitutions and by statute and common law principles as may be created or prevail therein. Unless the XIVth amendment to the national constitution has secured *equal religious privileges*, and so *restrained the power of the states*, it would be possible for each state to *establish a religion*, to *require religious tests*, and otherwise introduce all the evils on

these subjects which the national constitution prohibits congress from introducing.

Our state constitutions, however, now ordain religious toleration, and establish religious freedom substantially in the spirit of the national constitution. In our political systems, both state and national, all citizens are left free to believe that "the powers that be are ordained of God," or to reject this doctrine. But the governments in the exercise of their functions are civil or secular only. Whatever *citizens* may believe, the *constitutions* acknowledge no authority derived from, or dependent on ecclesiastical organizations, officers, or powers. It follows from this that the inauguration of all officers is only a civil or secular rite.²² This necessarily results from the prohibition of any union of church and state, from religious toleration, and the equal protection afforded to all opinions and religious practices not inconsistent with the duties and purposes of government. It results from the guaranties in favor of religious freedom found in our constitutions. But after all, these guaranties rest

(22) In "The History and Antiquities of the Anglo-Saxon Church," &c., by John Lingard, D. D. (London, 1845), vol. 2, page 27, it is said, "The inauguration of princes was originally a civil rite. The emperors of the Romans and the kings of the barbarians were alike elevated on a shield and saluted by the acclamation of the army." The author then gives a historical sketch of the change from this system, and says, "Theodosius the younger was the first who is recorded to have solicited the royal insignia from the ministers of the church."

on public opinion. They may be swept away by this power. How important, then, is it to *educate public opinion* up to that true standard which shall secure religious toleration and forever preserve the just rights of all and the perpetuity of the republic for all."

The foregoing extract from the work on the Law of Religious Societies has been introduced at some length, because it seemed difficult to abridge it without impairing its supposed usefulness. In concluding this introduction, it, and the lectures which follow, are submitted to a generous public with the belief that they have been prepared "with malice toward none, with charity for all," and in the hope that they may aid all reflecting persons to learn and "do the right as God gives us to see the right."

WM. LAWRENCE.

BELLEFONTAINE, OHIO, September, 1875.

LECTURES

ON

The Rise of the Romish Church.

CHAPTER I.

Christ the divine and only true head of the church upon the earth—Early corruption of the church—Foundation for Romanism—Claims of Romanism to apostolic succession—Not an apostolical, but an apostate church—Constantine the Great—Union of church and state.

Christianity was established in its purity by the Son of God, the true, divine, and only head of the church upon the earth. And this church, during the apostolic age, and perhaps for half a century, or even a whole century afterward, presented to the world a holy, perfect, and most venerable aspect. Persecuted on every hand it still exhibit-

ed the most remarkable humility and meekness, because favored in an uncommon measure with the presence and spirit of its divine Master.

But before the close of the second century this scene, morally one of the most beautiful, began to change, and before the close of the fourth century corruption of doctrines, of morals, and of discipline, had crept into the church.

One *ecclesiastical* historian who wrote in the second century declares that the "purity of the church was confined to the days of the apostles." Jerome, who lived in the fourth century, asserts that the primitive churches were tainted with errors, even while some of the apostles were still alive. While such statements may be somewhat startling, yet we are told that in the presence of the Savior himself, the evening preceding his death upon the cross, there was a controversy among the disciples as to ⁽¹⁾"which of them should be

(1) Luke xxii. 24.

the greatest in his kingdom." If the Apostle Peter was to be their head in that kingdom, is it not remarkable that the fact was not known to the other apostles at that time?

The Apostle Peter expressly cautions ministers of his day against attempting to be "lords over God's heritage."⁽¹⁾ And the fact is undoubted, as we learn from several of the epistles, that there were strong indications of the ambition, selfishness, and love of power of those who were set as the leaders of the people, and and who should have been ensamples to the flock.

⁽²⁾We read of Diotrephes, who loved to have the pre-eminence, and who on that account troubled the church. The apostle, in addressing the Thessalonians, speaks of ⁽³⁾"the man of sin who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as

(1) I. Epistle of Peter v. 3.

(2) III. Epistle of John ix.

(3) II. Thess. ii. 3, 4.

God sitteth in the temple of God, showing himself that he is God."

What better description could now be given, of the pope of Rome, styled, the holy father, by Romish writers and *our lord* the pope, and another god upon the earth, and titles like these applied to him, who claims to be enthroned upon infallibility, and to control the consciences, and dispose of the souls of men at his will. May we not readily perceive in this description that there was already the germ of popery?

⁽¹⁾The apostle further says, "The mystery of iniquity doth already work," and from which Bishop Newton maintains that the foundations for popery were laid in the apostle's days, and that the superstructure was raised by degrees.

And we find from the apostle's letter to the Corinthians, (i. 10, 14) that idolatry was stealing into the church; and from his letter to the Colossians (ii.

(1) II. Thess. ii. 7.

18), that there was a voluntary humility and worshiping of angels—since taken from the angels and transferred to the saints. Do we not learn from Timothy (i. 6, 5,) that there was a vain observation of festivals; and from Galatians (iv. 10) that there was a vain distinction of meats; and from Colossians (ii. 23) that there were traditions and commandments, and doctrines of men?

Suppose then that the Romish church does claim to have come down from the time of the apostles. Is it not easily to be seen that what the apostle here condemns constitute the elements of the errors which were afterward developed into a papacy?

An eye that could see all things would even then have perceived, that if there were no restraints these incipient errors would grow up into that system, which would expand into all the corruptions and arrogant claims which have ever characterized it. It may trace its

history and its authority into the very midst of the apostles, and yet not have a true apostolical succession.

Judas was an apostle, and the name of Pontius Pilate appears in the apostles' creed. His name is honorably connected, but who would therefore trace his lineage back to Pontius Pilate, who delivered Christ into the hands of his crucifiers? There need be no alarm among Protestants at this plea of apostolic succession, neither at the claim that the Romish is the true church, in consequence of the so-called succession.

That is not necessarily the *true church* which can trace itself back through genealogies to the same century with the apostles. Isaiah says "To the law and to the testimony; if they speak not according to this word there is no light in them."⁽¹⁾ And when this appeal was made there were prophets commissioned from above, and chief priests who had a real suc-

(1) Isa. viii. 20.

cession, and one that could be traced clearly; and yet the people were commanded not to believe absolutely, but to bring their doctrine to the word of God.

In Matthew's gospel (xvi. 6, 12,) it is written: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." And yet the Pharisees sat in *Moses' seat*, and had the true ecclesiastical succession of their age.

Aaron was a high-priest, and possessed a valid and legitimate succession. But Aaron made a golden calf; and were the people therefore justified in worshiping it because he made it?

Urijah was a high-priest, with a legitimate succession from Aaron, but Urijah introduced idolatry into the temple, and the people in that day were under the solemn duty of becoming dissenters from it, and not conformists to it.

Caiaphas, the chief priest by a legitimate succession, gave sentence against

Christ, denouncing him as a blasphemer. And if we had been there, and had listened to the teachings of the church at that time, we too would have joined in the cry, *Away with him; crucify him.* But if we had listened to the teachings of the Spirit of God, in the oracles which he gave, we would have said, "Hosanna to the Son of David; blessed be he that cometh in the name of the Lord."

This plea of succession is worth nothing, when we know that the fold of Christ was exhorted not to follow "ravening wolves," some of whom, the apostle declared would rise up in their midst. He writes (Acts xx. 29, 30): "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Here, then, we learn how churches may trace their ministry back to the church at Ephesus, and to the elders

where, to whom Paul uttered these warning words, and yet be corrupt from the beginning, and become more so as age, opportunity, and power increase. And yet when these are addressed upon that subject they can point to their origin in the church of Ephesus, to which the Apostle Paul himself preached. And so also might others to the church at Corinth, to which Peter preached; but not to the church at Rome for a succession from Peter, for he was neither bishop nor preacher there.

And, therefore, should any one demonstrate the fact clearly of such a succession, directly from the church at Corinth or Ephesus—churches founded by the apostles; if they could tell us who were the successors of Paul and Peter as preachers there, this might have the appearance of a strong argument. Yet you will observe that this of itself would prove nothing as to the true church, when the apostle plainly

tells us that men of the disposition of grievous wolves would succeed him there; and that right among themselves, perhaps of the very number to whom he was then speaking. As it was at the last supper, when Christ said, ⁽¹⁾“one of you [yes, one of you at this table,] shall betray me,” so may it also have been in the church at Ephesus: men would rise right out of the church and speak perverse things to draw disciples after them. To these a church might now trace itself, and yet be a corrupt church, perverse in its origin, and corrupt, arrogant, and still more wicked in the end.

And so may the Romish church trace itself back to the church where Peter was once the apostle, and yet be not an apostolic, but an apostate church. And judging from the destructive spirit and habits of the Roman Catholic Church in the past, if it can trace its history to the time of the apostles at all, it must be

(1) Matt. xxiv. 10.

to those whom the apostle designated as grievous wolves, for it certainly has destroyed by the thousands those who belonged to the fold of Christ, wherever it has had the power so to do. When we speak thus plainly we speak truthfully, for the history of the papacy is in large part written in the blood of hundreds and thousands of Protestant Christians. All know this who know anything, of the past history of that church. And it is a portion of its history, also, which, instead of having a desire to obliterate it, it still appears to have the purpose to repeat it as the opportunity is afforded.

Let us now return and trace some of the causes which corrupted the church until it enters the period known as the middle, or dark ages, extending from the fifth to the fifteenth century, and from which it emerged a full grown papal hierarchy, and Romish church, as we still have it, with slight modifications, in this age and country.

One writer of the third century says: "By little and little, and from small beginnings, a kingdom and a love of dominion entered the church." In the apostles' time, he says, there were only deacons; in Cyprians age, the third century, subdeacons; the following age, arch-deacons; then arch-bishops, and patriarchs. We may say, ultimately, a prince of these patriarchs, the Roman pontiff.

The eminent church historian, Dr. Mosheim, so noted for his impartiality as well as for his learning, says of the third century:

"The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed in general to subsist, while at the same time, by imperceptible steps it varied from the primitive rule and degenerated toward the form of a religious monarchy. The bishops aspired to higher degrees of power and authority than they formerly possessed, and not only

violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. And that they might cover these usurpations with an air of justice and an appearance of reason, they published new doctrines concerning the nature of the church, and the dignity and authority of its officers."

When we come to the fourth century, we find that the bishops, whose opulence and authority were increased, since the reign of Constantine, began to introduce, gradually, innovations into the form of ecclesiastical discipline, and to change the ancient government of the church.

Their first step was an entire exclusion of the people from all participation in the administration of ecclesiastical affairs, and afterward, by degrees they divested even the presbyters of their ancient privileges, and of their primitive authority, so that they might have no *impertinent* protestors, as they called them, to restrain their am-

bition or to oppose their proceedings, and principally that they might either engross to themselves or distribute as they thought proper the possessions and the revenues of the church. Hence it came to pass that at the conclusion of the fourth century "there remained no more than a *mere shadow* of the ancient government of the church." And while this is true of the *government* of the church, we must not suppose that the *doctrines* of the church remained in their purity, for we have seen that the apostles, already in their time, warned against errors which would come in. In many cases no doubt there was corruption of doctrine in order to establish a certain government—for the adoption of one error most generally requires the declaration of another in order to establish the preceding. Like the telling of one falsehood, the second is required to make the first appear as truth. While therefore the *form* of church government was subjected to change for sel-

fish purposes, the same motives would also be at work to accomplish a change of *doctrine* to correspond with the form. In this fourth century in another respect we find that which, perhaps more than anything else, contributed to the degeneracy of the church in the substitution of form for the true spirit of Christianity. And while this was true, nevertheless it was an event which at the time seemed to be of more value to the church than anything which had transpired in that century. But the things which seem at first to be best, at last frequently prove to be the worst. Such was the result here. The persecution of the Christians was at its greatest severity under Diocletian, one of the superior Roman sovereigns, but in the rise and fall of parties in the agitated empire, Constantine, one of the inferior sovereigns, came into power, and nominally became a Christian. This event was so remarkable and encouraging that a large number of Chris-

tians flocked to his standard and swelled the ranks of his army; and we are told that a reconstruction of the empire was effected upon a plan entirely new; that he gave the Christians full liberty to profess and practice their religion, and that the renovated empire was pervaded by the worship and the institutions of Christianity. All of which no doubt was done from the policy of the leader of armies, or of the politician, and not from any special sense of justice to the Christian, and still less from any real attachment to his religion. He wished to attach the Christians to his party, that they might protect him against the designs of Maximian, the ruler of the eastern provinces of the empire, and who claimed to be the sovereign of the whole empire. Constantine, in order to gain favor with the church, confirmed the usurpation of the bishops by his authority, and bestowed upon them a degree of wealth and power to which they had before been strangers. He

avored the church, and the church favored the empire. The church played into the hands of the state, and the state into the hands of the church. And as we have said already, a formalist in religion but destitute of its power, a proud and ambitious emperor, he conferred new splendor on every part of the ecclesiastical system. He fostered those things which had a tendency to convert religion, from an *humble, spiritual service*, into a *gaudy, ostentatious ritual*, and its ministers into lords over God's heritage, instead of examples to the flock, as were the apostles. Old Testament rites, heathen ceremonies, and institutions of worldly policy which had long before begun to enter the church, now saw the gates open, and they rushed in like a flood, and the mass of the people, as well as the clergy, were gratified with the change.

The Jewish proselyte was pleased to see the resemblance which the economy of the Christian church began to bear to the an-

cient temple service. The pagan convert was daily more reconciled to a system which he saw approximating to that which he had been long accustomed to behold in the house of his idols, and the artful politician could not but admire a hierarchy so far subservient to the interests and conformed to the model of the empire. Constantine assumed to *himself* the right of calling general councils, of presiding over them, of determining controversies, and of fixing the bounds of church provinces. He fully established the government by bishops, the first rank always being reserved for the bishop of Rome, the capitol of the empire, and the city in which Constantine dwelt. After the death of Constantine, the Bishop of Rome succeeded in gradually extending his usurpation until he was finally confirmed in it by an imperial decree, A. D. 90, by the Roman emperor, with the title of Gregory I.; and here we have the first pope, or Roman pontiff.

Have we not then, in the government of the Emperor Constantine, a most excellent foundation for Romanism, not Romanism complete; but is this not a flattering beginning for papal Rome as she now appears to the world? Conceived in the centuries which had gone before—here the child was born and cradled upon the couch of religious pomp and temporal power, which in the centuries following grew up and became the strong man of sin—the mystery of iniquity. The introduction of these heathen rites by the Emperor Constantine point us to their completion in the Romish church now, which while it is partly Christian is also largely pagan.

CHAPTER II.

Paganism and Romanism compared—Apocryphal New Testament received by Romanist—Why rejected by Protestants.

In order to substantiate the declaration first made, that while the Romish church is partly Christian it is yet also largely pagan, especially in its ceremonies, and also in some of its faith, we need but refer to the striking resemblance, in a large variety of aspects, between the religious observances of Romanism and Paganism. The pagan ruler was called Pontifex Maximus. The Romanists give their pope the same title—the Great Pontiff, also the Grand Pontiff. The custom of the priests shaving their heads corresponds with the custom of the priests of the goddess Isis, an Egyptian deity. A standard classical author—Anthon—

tells us that the rites of the above named goddess were transplanted to Italy; that they were forbidden at Rome, but were subsequently revived there again. The present system of nunneries corresponds with that of the vestal virgins who were priestesses among the ancient Romans, and who only after thirty years of service in the temple of Vesta were then permitted to marry. Their worship in a dead language, and which is but unmeaning mummery to ninetenths of their worshipers, and their ten "hail Mary's" to their one "our Father" correspond to the vain repetition of the heathen in their worship, condemned both by the Apostle Paul and the Savior himself. Their punishment of the flesh corresponds with the practice of the priests of Baal, who scourged themselves even unto bleeding. The ceremonies of their candlemas⁽¹⁾ correspond with that which the pagans celebrated in honor

(1) On this day, February 2d, the Roman Romanists consecrate the candles and tapers which are to be used in their churches throughout the year.

of Ceres and Proserpine—the goddess of the harvest and her daughter. The hanging of the beads about the neck corresponds with the pagan custom of suspending vials about the necks of their children to preserve them from the enchantments of evil spirits. Dr. Conyers Middleton, in his letter from Rome entitled, “The Religion of the Present Romans Derived from their Heathen Ancestors,” demonstrates in detail, and with great clearness, the fact that the Romish church has adopted many things belonging to the pagan religion, and among others he refers to the follow-popish practices which are of heathen origin by saying:

“The Romish saints answer to the Pagan Divi, or deified mortals, whom the heathens used to beg to intercede with the higher divinity; but the ruder minds among them, incapable of nice distinctions, worshiped those lesser gods they should have but invoked. Each one of the heathens had his favorite god, to whom

he prayed ten times for once to the Omnipotent. The heathen mariners worshiped Venus, calling her 'Stella Maris,' and 'Regina Cælorum.' The Romanists worship the Virgin Mary and style her the 'Star of the Sea,' and the 'Queen of Heaven.'

"The heathen made images of their divinities, knelt before them, adorned them with flowers, offered incense to them, lighted tapers before them; and carried them in procession precisely as their popish imitators do now. The latter say that some of their images were dropped down from heaven—a borrowed idea. The Trojans declared that their Palladium, a wooden statue some three cubits long, fell from the sky. The Greeks took home with them this falsehood from the spoils of Troy, and soon it rained statues on all the Grecian cities. We read in the Acts of the Apostles how St. Paul was troubled at Ephesus with one of these palladia, a statue of Diana that had fallen from Jupiter.

“They display at Rome now a picture of the Virgin which long ago hung lustrous over the city, and was taken down by the pope and bestowed in St. Peter’s Church. It is only the old story revived of Numa’s shield which hung shining in the air over the same city, and was taken down by that pagan prince and hung in the temple of Jupiter.

“All those speaking, nodding, winking, sweating, and bleeding statues so common in popish countries, are mere copies of pagan fictions. The Athenian statues all sweated before the battle of Cheronea, and so did the Roman statues of Mars and Apollo during the consulship of Tully. Juno’s statue at Veii assented with a nod to go to the Imperial City, and Anthony’s statue on Mt. Alban bled from every vein of its marble before the battle of Actium. Some of the Romish statues are said to cure diseases. The heathen writer Lucien laughs at the people of his day for believing the same

thing of their images. The popish priests exhibit miraculous marks and dents in stone made by this saint's knee, and that saint's finger. It is all heathen. The foot-prints of Hercules were shown on a rock in Scythia, and Castor and Pollux fighting against the Latians left the prints of their horses' hoofs on a rock at Regillum as the story runs.

“The kissing of images, and of the Pope's toe is old paganism. The priests of Baal kissed their images. The Druids kissed the toe of their high-priest a thousand years before Christ, and the toe of the old statue of Jupiter, now converted into the statue of St. Peter in Rome, is worn, but not all by Christian mouths; the heathen laid their lips there first for many a year. Papal incense is heathen, and some of the early fathers of the church died for refusing to use it. Holy water is pagan with all its uses. The vessel containing it stood in the same part of the old temples as it does now in the Romish

church, and was employed in the same way for worship and purifications. They called it Lustral water, and believed that drops of it falling on the body would wash out sin. Even Ovid ridiculed thus the idea of baptismal regeneration: 'Ah, too credulous they who imagine that crimes can be removed by a little flowing water.' It is remarkable that the miraculous conception of the Virgin is celebrated now on the second of February. the very day that the old Romans celebrated the miraculous conception of Juno. Even purgatory is not original with the papists; we read of it in the treatises of Plato, and in the sixth book of Virgil's *Æneid*. Prayers for the dead are copied from *Æneas*, who prayed for the soul of *Anchises*. As to the hermits, long before the Christian era we read of the *Eremit* *Pythagoras*, who lived under ground seven years, and whose daughter was an abbess. As to the priestly vestments, they are all older than the Christian era,

and some of them, like the 'Amice,' and the 'Alb' retain the very names by which they were called in the days of Numa Pompilius. The 'pelt,' a garment worn by an inferior order of priests, is a relic of those rude times when the heathen sacrificer wore the skins of the beasts with the fur outward. The tonsure was forbidden to the priests of Israel because it was the custom among the idolators of Assyria, and marked also the priests of Isis in Egypt, and the very name of pope comes from the pagans."⁽¹⁾

The Romanist can point to no authority in the New Testament neither for the forms of worship nor for many of the doctrines which his church maintains, but he finds them in what are known as the apocryphal books, or the apocryphal New Testament, so called, but which the Protestant rejects, and for the following reasons: All the canonical books of the New

(1) The Vatican, the principal palace of the pope, is the temple from which the pagan priests and priestesses, called "Vates," made their predictions.

Testament scriptures were written in the first century of the Christian era, and were collected into what the early Christians called the "*sacred books*," "the divine scriptures," and "the scriptures of the Lord,"—before the death of the last apostle and evangelist, John—but there is no evidence that the Apocryphal books were extant in the first century. They are not quoted by the apostles, nor by any of the apostolical fathers, whose writings extend from the year 70 to the year 108 in the Christian era.

Again: it was the custom to read the books of the scriptures in the churches of the early Christians, but we have no account that they read any of the *apocryphal books in their churches*. Again: the inspired books of the New Testament were also noticed by the adversaries of Christianity, but the apocryphal books were not noticed by them. No one defended them as genuine, and hence there was nothing for the adversary of Chris-

tianity to contend against concerning them.

And when there were questions of church doctrine in controversy between Christians, the apocryphal books were never alleged as *authority* in the controversy.

And for still another reason are the apocryphal books rejected. In the third century there was the beginning of the writing of commentaries upon the Scriptures. And there were various versions of the Scriptures, but there were no commentaries upon the apocryphal books; and besides this silence of three centuries, or this evidence of their rejection during that period, we also have other evidence that they were positively rejected during all that time.

Only when we come to the fourth century do we find the existence of such writings. And as there was from century to century an increasing demand for the books known as the Scriptures, so in all

probability, and as the most reasonable supposition concerning them, the apocryphal books were written and exposed to sale for pecuniary profit. They are therefore rejected by the Protestants not because they teach Romanism, but because they are spurious, and not genuine scripture.

We may conclude the present lecture therefore by saying that by Constantine the Great, who lived in the fourth century, many things were introduced into the church which were foreign to the religion of Christ and his disciples; and by the sanction and the influence of the bishops, and especially of the Bishop of Rome, in the defense of this corruption of Christianity, the Romish apostasy was fairly begun. And it is further clearly apparent, from the most reliable church history, that during the fourth and fifth centuries ceremonies were rapidly multiplied; and when the church enters the middle or dark ages, with the opening of

the sixth century we are also credibly informed that new doctrines were introduced from century to century until it became the body of error and ignorance, which emerged from the moral darkness in the sixteenth century, and as the reformers then found it.

CHAPTER III.

When false doctrines were incorporated into the church of Rome—The first attempt at the reformation of the church—Decrees of Pope Gregory VII.—The allegiance of the Romanist to civil government—The apostolical tree.

In the preceding chapter the history of the church was traced to the close of the reign of the Emperor Constantine in the fourth century, and at which period the church had lost much of her true faith and Christian simplicity, having adopted error in doctrine and an ostentatious ritual in worship. This character she had not acquired from the common people, but from those in authority.

In the fifth century rites and ceremonies were extended, as is still the natural tendency where they are introduced, and errors in belief were multiplied through

the influence of those then called patriarchs. Superstition also increased. The intercessions of the departed began to be invoked. In this century—the fifth—we have the account of him who already made an attempt at the reformation of the church. And while he was not successful as those who followed him centuries later, yet we must give honor where honor is due, on account of faithful effort, remembering that in the day of final accounts our joy and our reward will also be according to our sincerity, and not alone according to our success.

Here we find the first who openly and boldly made the attempt at the reformation of the church—Vigilantius, the watcher, as his name imports, a presbyter and a resident of Spain, then in the western church, so called. He was a learned and eloquent man. And when we ascertain what he opposed, we learn also what there was of evil which had already crept into the church.

He denied that the bones and the tombs of the martyrs were worthy of religious worship, and hence censured those who made pilgrimages to places counted sacred. He ridiculed the idea that miracles were occurring in the temples consecrated to the martyrs. He condemned the practice of keeping vigils in those temples, and taught that the custom of burning wax-candles in the day-time at the sepulchers of the martyrs was unwisely borrowed, by the Christians, from the superstition of the pagans. He maintained that prayers addressed to departed saints were fruitless, and opposed the prevailing fasts, the celibacy of the clergy, and the monastic life. He taught that neither those who distributed all their goods among the poor, and lived in voluntary poverty, nor those who sent portions of their property to Jerusalem, performed an act, within itself, pleasing to God. To some of the Gallic and Spanish bishops the sentiments of Vigilantius were not

offensive, but a monk of that age, called Jerome, attacked this church reformer with so much acrimony that he saw the necessity for silence in order that his life might not be in peril.

This effort, therefore, to restrain the rising corruptions, and to crush the reigning superstition, was checked, and the good name of him who made the attempt was placed with those of succeeding generations into the catalogue of heretics—a list of those who have not believed what the church of Rome makes it necessary to believe in order to membership and communion with her.⁽¹⁾

And let it be distinctly borne in mind that if the true church of Christ can not

(1) It may not be without interest to refer in this connection to the names of those regarded by the Romish churches as the chiefs among the heretics. In a work entitled 'The End of Religious Controversy,' by the Right Rev. John Milliner, we find a map entitled the Apostolical Tree. The body of this tree represents the popes of Rome. The branches adhering to the tree represent those regarded as saints, and the broken and falling limbs of the tree are the principal heretics, pronounced so by the church. Of these there are over eighty in number. Prominent in that number we find the name of the one already referred to, who first attempted the reformation of the church, and Wickliffe, and Jerome of Prague, and John Huss, and Martin Luther, of course, and Melancthon, Zwinglius, and Arminius, and Wesley, and Whitefield, and others, men whose names will live and glow with honor while the lifeless and decaying trunk from which they are separated will be remembered only by its death and its corruptions.

be found within the pale of the established church at that period; if there was not a remnant of the faithful within the church; if there was not a spark of spiritual fire under the rubbish and the ashes of the age; and if all had wandered after the beast and the false prophet, we can nevertheless from the beginning of this apostasy clearly trace the history of the true church entirely outside of the then prevailing religion.

This first reformer had his successors. After him we have Claudius, the bishop of Turin, in Italy, and who by some has been esteemed more worthy of the title of "the first reformer," because more successful in his efforts at the reformation of the church than was Vigilantius. After Claudius we have Peter Burges of Switzerland; then Henry of Lausanne, Arnold of Brescia, and the learned and fearless Greathead, bishop of Lincoln, England; then Thomas Bradwardine, with that noble band of martyrs who with their blood

sealed their confession of the truth. Among these we find Peter Pruys and Henry the Italian, and Marcilius of Padua, Spain; then John of Gardino, condemned by Pope John XXII., in the year 1330, but a short time before Wickliffe arose in England.

These were the beacon-lights of the true church that shone here and there through the darkness, and by whom an ever-watchful Providence preserved in their purity the truths of the gospel from the general corruption into which the church was gradually descending.

Neither must we suppose that these men stood separate and alone from the laity of the church at that period. From the beginning, Vigilantius had his followers; Claudius had a greater number of them, and which were still multiplied more and more even in the midst of the severest persecution. To this feature of the subject we will have occasion to refer at greater length in a future lecture, so

that here it may suffice to say, that from the beginning of the degeneracy and corruption of the church there were found in the ministry, and large numbers among the laity, those who never defiled themselves with the papal harlot nor bowed the knee to the Romish Baal.

History relates of the sixth century that the pagans in large numbers followed their old customs and vices in the midst of the Christians, and to which, as its origin, may be traced the extremely ignorant and degraded condition of the church in exclusively Roman Catholic countries, as it is found at the present day. Devoid of the civilization and the Christianity which comes with Protestantism, Romanism in practice is scarcely in advance of the paganism of the middle ages. And many of the adherents of paganism were superior in intelligence to the Romanists of the present day in the lands to which reference has been made. The closing years of this century also witnessed the

appointment of Gregory I. at Rome with the title of "The Universal Bishop." What contributed to the promotion of this single or individual bishop was the general ignorance which prevailed on the part of the others.

In the century following there was still a deeper ignorance on the part of the bishops, and history and the sciences began to be corrupted. This ignorance was followed in the eighth century by vices, on the part of the priesthood; and (also by a controversy) in regard to the pope's jurisdiction.

In the ninth century we find the Papess Joanna alleged to be in the chair of St. Peter, a rather remarkable as well as unfortunate occurrence in a church where there must be a succession of popes. And while this event is quite stoutly denied by the Romish church at the present time, prior to the Reformation it was regarded neither incredible nor specially disgraceful to the church of that period.

The history of the tenth century is burdened and repulsive with the vices of the priesthood. Simony and concubinage and a very low state of moral discipline prevailed among the monks generally.

In the eleventh century Pope Hildebrand appears on the papal stage; a lion amid the darkness of the age; the boldest among the popes,—known also in history as Gregory VII.,—and destitute both of piety and of principle; and whose thirst for power impelled him to issue the noted propositions known as the “dictates of Pope Hildebrand,” by which were subverted the most valuable and long-employed rights and privileges of bishops, of councils, and of religious societies.

In this century the Romish church first assumed the full prerogatives which it now claims as having descended from St. Peter. But St. Gregory VII. is the rock, and not St. Peter, and much less Christ, upon which the Romish church has been built. It is almost wholly a humar-

institution, claiming for the doctrines of the word of God the traditions of men. The following are among the principal decrees of Pope Gregory VII.:⁽¹⁾

“The Roman pontiff alone shall be justly styled universal bishop.” A remarkable declaration when the fact is taken into consideration that it comes not from the people, but from the pontiff himself, whose desire for universal power furnished the only, but the sufficient, argument for its assumption.

“That the pope alone is competent to enact new laws.”

“That all the princes shall kiss his feet”—which deluded Romanists still believe comes by the authority of St. Peter; and the pilgrimages to Rome, on the part of some, would be scarcely more than a huge disappointment without their having kissed the papal toe.

And still another declaration of this pope was, that “the papal decrees were

(1) Bower's History of the Popes, Vol. 2, pp. 401, 402.

not to be reviewed by any one, while he alone could review the decisions of all others." And then that other remarkable declaration also, "that the Romish church never was in error, and that it never could be according to the Scriptures." From which we must infer, therefore, that no error was committed and no wrong done, when Protestants by thousands were destroyed solely because their faith was not in harmony with the Romish church; destroyed because their belief was in conflict with a church which at least is but a compromise between paganism, Judaism, and Christianity.

And if there was no error in the papal decrees, and no wrong committed in the execution of them in the past, resulting as they did in the persecution and the death of thousands of Protestants, it will therefore also be right to repeat in the future that part of the history of the church whenever and wherever the auspicious time and opportunity comes.

Does any candid Romanist or Protestant believe that the Roman Catholic Church has departed so far from her antecedents in practice that she would not again persecute even to death those who would firmly array themselves against her doctrines and her demands? Does she not still give us, from time to time, in localities favorable to Romanism, the illustration of what she would do on a larger scale, if she had the power?

Let no one, neither Romanist nor Protestant, but especially not the latter, be so much of a lunatic on this subject, as to suppose that the Romanist would not again persecute "heretics,"—so called.

Formerly the Roman inquisition proceeded upon the idea that it was always better to put one heretic to death than to allow him to live, when the probabilities were that he would persuade others to become like him, and when all such would go to perdition according to Romish theology. Certainly, says *the Romanist*, and

with more logic also than piety, "You had better put the one heretic to death than to allow him to live for the purpose of destroying the souls of others, whom he may persuade into the adoption of a faith contrary to the only church in which there is salvation."

The Romish church believes in destroying the few in order to save the many. She has no conscience on doing evil that good may come, according to her interpretation of these moral qualities.

But let us proceed to others of the more prominent propositions laid down by Pope Gregory the VII. "The pope alone can make new laws, can establish new churches, can divide rich bishoprics and unite poor ones."

"His name alone ought to be commemorated in the churches."

"There is no name in the world but his; that is, as some understand it, he alone is to be styled 'pope.' The name of pope, *formerly common to all bishops*, was appropriated as Father Paul observes,

by Gregory VII. to the Roman pontiff.”⁽¹⁾
 “It is lawful for the pope to depose emperors.” “No general council is to be assembled without his order.” “No book is deemed canonical but by his authority.” “His judgment no man can reverse; but he can reverse all other judgments.” “No man shall presume to condemn the person that appeals to the apostolic see.” “The Roman pontiff canonically elected becomes undoubtedly holy, by the merits of St. Peter, according to the testimony of St. Euodius, bishop of Pavia, and many of the fathers, as is related in the decrees of Pope Symmachus.” “He can depose and restore bishops without assembling a synod.” “He is not to be deemed a Catholic who does not agree with the Roman church.”

“The pope can absolve subjects from the oath of allegiance which they have taken to a bad prince.”

Almost any truly faithful Protestant

(1) Benefices and revenues page 58.

ruler would in the estimation of Romanists be a bad prince, and from whom his subjects might be absolved by a decree of the pope.

This proposition, which is still maintained, as setting forth the authority of the pope of Rome, on this subject, has an important bearing upon the citizenship of Roman Catholics in this country, and it certainly questions the true citizenship of the Romanist who holds to the doctrine of papal infallibility.

CHAPTER IV.

Diversity of opinion in regard to the location of the papal infallibility — Conflicts of popes and councils on the subject — No infallibility of moral character on the part of many of those who have set up the claim to it — Blasphemous declaration of a Romish layman in regard to it — Pope Pius IX. — No respect for him where he has been the longest and best known — Dr. Doellinger's charge in regard to the corruption of text-books on the doctrine of infallibility — Logic applied to the doctrine.

While infallibility has been held as a dogma of the church of Rome for centuries past, there has nevertheless been no small controversy in the effort to determine its locality.

In Italy it is claimed to be with the pope. In England, France, and the United States it was generally supposed to be with the pope, when his decrees were

sanctioned by a general council. Others still believing "that in the multitude of counsellors there is wisdom," and hence they located it in the pope and the council unitedly. So that infallibility has been one thing at one place, and another elsewhere. And the *harmonious* Romish church has been disputing for a period,—embracing seven hundred years,—as to the seat of its infallibility, until a few years ago, when the loss of the pope's temporal power and the affairs of his church generally became desperate in Europe, and when something had to be done to strengthen the crumbling throne and retrieve his fallen prestige, he located infallibility in himself by assembling a so-called ecumenical council, in which the pope gave the Jesuits of Italy two hundred and seventy-five representatives, when they should have had but forty-three in proportion to the whole Catholic population represented in the council. But unfortunately for the pope and his church,

they waited too long to make such a promulgation effective.

The commonest intelligence of the people now tells them that it is a falsehood; that neither fallible councils nor fallible popes can bring about a state of infallibility; and that the future will be as the past, in which councils and popes both claiming infallibility have repeatedly contradicted and condemned one another. While one council would maintain the supremacy of the pope, another would repudiate its action. The apocryphal books were not accepted by the Council of Laodicea, which was held too near the time of their writing, nor by any other council for fifteen hundred years, yet they were declared to be as inspired as the Gospels by the Council of Trent, in fifteen hundred and forty-six. The celibacy of the clergy was respected at the Council of Nice, and was maintained at the Council of Lateran. The worship of images and relics was maintained by the second Council of Nice,

and was condemned by the Council of Constantinople.

The fourth Council of Constantinople declared that scripture was above tradition, while the Council of Trent declared that scripture and tradition were precisely equal in authority. The safe and probable influence from this is, that these contradictory councils were all fallible, their profession of infallibility to the contrary notwithstanding. And when we examine reliable church history for harmony among the pontiffs themselves, we find that these, as well as the councils, have also issued contradictory decrees against each other. Pope Innocent III. revised a decree of John I., as did John XXIII. one of Nicholas I. Gregory I. decided in opposition to Pelagius II.; Leo VIII. in opposition to Adrian III. And while councils have been against councils, and popes against popes, so also have popes been against councils, and councils against popes. The Council of

Constance and Pope Gelatius II. issued opposite decisions. So also did Gregory III. and the Council of Trent; and that councils and popes have issued decrees against other councils and popes is also clearly proved.

But that which is still more contradictory to the infallibility dogma is the fact that in one period of the church (from 1159 to 1182) four persons at the same time claimed to be the pope. From 1378 to 1409 there were two popes, one at Vignon, Spain, and the other at Rome. Both claimed to be the true successors of St. Peter. Where was infallibility then? And we may readily learn that the popes were fallible doctrinally. When we take their moral character into consideration, we ascertain, and truthfully also, that in this respect they were even still more fallible. Pope Sergius III. dwelt with the notorious harlot Marioza, and whose son afterward was raised to the papal throne by his mother's influence. Pope

John X., elected to the pontiff's chair in 914, was the paramour of the harlot Theodora. Pope John XII. at the age of sixteen was raised to the popedom; and this "monster of iniquity," as Baronius, a Roman historian of the church calls him, was convicted of perjury, sacrilege, blasphemy, incest, and murder. And while this is barely a tithe of the infamous popes who have from time to time sat at the head of the Romish church, how can any one declare that such transgressors were infallible? It is a false doctrine and a wicked arrogation; and when Pius IX. would set his foot upon this highest round of power claimed by the papacy, nothing is so befitting than that the round should break and he fall as he has fallen. And when it is objected to the putting of Pope Pius IX. into the same category with the wicked pontiffs previously named, it may be replied that they claimed the apostolical succession from St. Peter, and with as

much rightfulness in fact as does Pius IX.

This, perhaps, is the most wicked as well as the most dangerous doctrine promulgated by the Romish church. It has been one of the prime causes of that persecution and bloodshed by which the pathway of the church may be so clearly traced; and it is not only surprising but alarming how Romanists will defend that doctrine even in our own country. There are those among the German bishops who return from the council and call assemblies of their people and most peremptorily condemn it, while the bishops and the archbishops of our own country return from the same council and either publicly defend the dogma or equivocally explain it, but loudly proclaim their adherence to the church. And while this is true of the prelacy, the common people in the communion of that church also cling to it with the most wicked and terrible tenacity. As an illustration of this

statement: Not long since an intelligent Romanist (intelligent above the average) gave expression to his faith in the infallibility of the pope in the following language: "*If God Almighty and Jesus Christ and the angel Gabriel were to declare that which is contrary to what the pope declares, I would believe the pope.*" And when inquired of, why he would believe the pope? the reply was, "*Because he is infallible.*"

Who can doubt that such a belief would again, at the bidding of the pope of Rome, inspire to deeds of violence and destruction only equaled by those of St. Bartholomew's day and night in France, in 1572, when that nation was almost entirely drained of her best blood—the Protestant Huguenots.

The wickedness of this doctrine is seen in the fact that it authorizes the establishment of the most cruel despotism. He who arrogates to himself the title of the infallible head of both church

and state, issues his decrees, and their origin and the blindness of papal adherents will again lead to the belief that they are doing God's service who faithfully execute them. Such a dogma can only be regarded as extremely dangerous to both the civil and religious freedom of the citizens of every land, and hence in countries fully under the control of the Roman Catholic Church the people have always been robbed of their civil freedom, and always endangered if not entirely prohibited in the exercise of their religious liberty. And may we not inquire of the American citizen, What possible benefit can be derived from favoring even a temporary or but partial control of this government by the Roman Catholic Church. ? Let the government of the city of New York, under the Tweed rule, from 1860 to 1870, be a sufficient warning for all other portions of our land. And why should we encourage the system of Romanism here, which is being repudi-

ated elsewhere by almost every other nation on the globe?

And when it is sometimes remarked by Protestants that we should have more charity for the pope and his adherents, we may reply that "distance lends enchantment to the view," by which we mean to say, that in the very shadow of St. Peter's there is perhaps less esteem for his "holiness, the pope," than can be found in any other part of the earth. Disrespect for the pope increases, as the distance to Rome diminishes.

This was most clearly proved a few years ago in the triumphant entry of Rome by Victor Emanuel, as king of Italy, and his soldiers. When he and his Italian troops entered the "Eternal City" they were greeted by a people who were perfectly wild with delight. It was said in the telegraphic news of the event, that the citizens of Rome kissed the commander's hands, and even the legs of his horse, for gladness, with shoutings, "Long

live Victor Emanuel; long live our liberators." Old men and women embraced the soldiers, exclaiming, "Do not leave us any more in the hands of the pope, his priests, and his brigands."

Is the above statement denied by the Romanist as not of sufficient authority, coming to this country merely as telegraphic news, or the reports of a foreign correspondent, he can not deny the fact that Victor Emanuel found in the dungeons of Rome *six thousand church prisoners*, whom he released, and on which account there was unbounded joy and thankfulness.

NOTE 1.—Dr. Doellinger, the leader of the Old Catholics in Europe, charges upon the popes that they have corrupted the text-books used in the schools and colleges at Rome, on the doctrine of the papal infallibility.

NOTE 2.—A writer applies the following piece of logic to the doctrine of papal infallibility:

INFALLIBILITY.—Great intricacy is involved in the question of infallibility as it has been revolved before the minds of the magnates in the Vatican at Rome. *Our Monthly* humbly proposes to help them out with a slight sprinkling of logic. This thing of logic is just one of the nicest little articles to handle you ever saw, only sometimes it will tangle and trip you up, and throw you down, before you know it. Yet, for all that, it is as wise as a dove and as harmless as a serpent.

Now, about the pope and council. Is the council alone infallible; or is the pope alone infallible; or are both infallible together? These are the various propositions, you see.

1 Now, if the council be not infallible, how can it determine the pope to be infallible; for if it be fallible, it may make a mistake, and who can tell but that very mistake may be in this thing about the pope. The council must be infallible or it

can not determine the infallibility of the pope. But if the council declare the pope infallible, then what's the further use after that of its own infallibility; for the pope can then say and do everything right without its aid, and a council becomes of no earthly use.

2. Or if the council be itself infallible, what's the use of an infallible pope? Then, if the council be infallible, is it infallible as a whole or in parts? If infallible as a whole merely, then the question arises whether an infallible whole can be made up of fallible parts. If so, how many fallibles does it take to make an infallible; and how do you cement the fallible pieces together to make them become infallible? But if the members must all be infallible to make an infallible council, then what is the use of more than a single member? Why so many? Are six hundred infallibles any more infallible than one infallible? Is not one infallible quite enough? But if these magnates are separately fallible, and only become infallible when they lay their heads together, since infallibility would be a very convenient article to have around, why would it not pay to keep their heads together all the time, and never dissolve back again into fallible elements? Also, if they be fallible in parts, how long does it take them, through discussion and deliberation, to be lifted up to the infallible unity, and how do they know when they cease to be fallible, and how can they tell when the infallible efflatus has winged its way?

3. Now as to the pope. If he be fallible, will it be possible for an infallible council to declare him infallible? It would be a sorry job for infallibility to lie. Or can the declaration of his infallibility transform him suddenly from fallible to infallible? Then, if the decree of the council possess this power, how guilty it is of perpetuating discord in the world and church, for it might at once make all men infallible, and so perfect the unity of the church for evermore.

4. But if the pope be indeed infallible, what does he want of a council to state the fact? Why not enunciate the fact himself and stick to it like a pope, especially as there was danger of a council failing to decide in perfect concord. In that case, where was the use of the council? Did not some American archbishops and bishops protesting introduce an element of fallibility which vitiated the absolute perfection and certainty of its infallibility, cast a doubt upon his infallibility? And if the pope be infallible, how does it happen that other popes were not; or if they were really infallible, how does it happen that they sometimes disagreed? And how about poor Honorious?

5. But now suppose the pope and council to be infallible together, are they then fallible apart? or which is the infallible one that communicates its infallibility to the other; or how can infallibility grow up out of two fallibilities?

CHAPTER V.

Growing corruption of the Romish Church, with continued conflicts between those in authority—The reformers of the sixteenth century: Luther, Melancthon, and Zwingli—Why the efforts of these reformers were successful where others had failed—Not the vices alone of the church, but the doctrines also assailed by the reformers—All true reformation must reach and change the heart—The indulgences—The theses—"All-saints' day"—"All-souls' day."

I return to the subject contained in the opening chapters, briefly to remark that the twelfth and thirteenth centuries, as those preceding them, were also signalized by the corruption of morals and the practice of vices entirely unbecoming to any one, much less to those who had assumed the sacred office of the Christian ministry.⁽¹⁾

(1) Protestant ministers have also been guilty of flagrant immorality and wickedness, and to which the church of Rome points

In these centuries we have conflicts in the election of popes; two claimants, both professing to be legitimate successors at the same time for the chair of St. Peter; the issuing of edicts and fulminations against each other and respective followers; bitter quarrels between the Dominicans and the Franciscans; insolence and oppression of the mendicant orders; contests with the university of Paris; and, in brief, a general discord and dissension which is exceedingly damaging to the boasted assertion of Romish unity, and its professed resultant concord and harmony. We find more contention and animosity in these two centuries of the history of the Romish church than can be found in the Protestant churches during the entire period of their history.

The fourteenth and fifteenth centuries

with seeming gratification; but between the two religions there is this wide contrast: In the history of Protestantism, when the whole number of her ministry is taken into consideration, there have been comparatively few who brought shame and disgrace upon the church and the sacred cause which they profess; but on the part of the Romish church, especially prior to the Reformation, the vices and the immoralities of the clergy seemed to be a part of the system. Not those guilty of them, but those free from them belonged to the exceptional cases.

are burdened beyond measure with the continued and increasing depravity of the priesthood. Wycliffe, Huss, and others arise and vigorously assail the morals and crimes of the clergy and monks, which were bearing their sad fruitage among the common people. Geiler, of Kaisersberg, tersely portrays the fearful state in the following figure: "When the summer leaves turn yellow we say that the root is diseased; and thus it is a dissolute people proclaim a corrupted priesthood." The testimony respecting the prevailing sin and crime of the noted "ten centuries" is overwhelming, both Romanist and Protestant writers agreeing in representing this period as one most deplorable. Even the most conservative of Roman Catholics, such as Reuchlin, Erasmus, Baronius, etc., frankly admit that what is known in literature as "the middle ages," and in theology as the "dark ages," presents us with the darkest pages to be found either in the history of the church or of

civilized man. Well are these gloomy centuries called "the dark ages," because of the moral darkness that hung like a funeral pall upon the heart; of the spiritual despotism that reigned over the conscience; and of the universal corruption of Christianity, which prevailed from its papal head down to its individual members. From this fostering darkness emerged, full armed, like Minerva from the head of Jupiter, what is now called the papal or Romish church.

After this period we then have recorded the first successful reformation, one that embraced the revival of true apostolical Christianity. The attempts previously made were either partial or local, and succumbed before the power of its enemies; but now, in the wisdom of an overruling Providence, the set time had arrived for a renewal of long-forgotten and downtrodden truth. The oppression of church and state, the arrogant assumptions of civil and religious power, the

patent fruits exhibited in clergy and laity, had at length prepared men to listen again to God's word. The first decided move in this great religious revolution, as we may call it, was made on the 31st of October, 1517, the day preceding "the day of all-saints." Numbers of people were accustomed to assemble at the church of Wittenberg, in Germany, for the purpose of looking upon the sacred relics there collected, and of obtaining indulgences which would absolve them from the punishment of sin here, and deliver their souls from purgatory hereafter. On the memorable day mentioned, Martin Luther in the evening boldly went to the church toward which the superstitious crowd was flocking, and fixed upon the door the famous ninety-five theses or propositions of Christian doctrine, declaring at the same time that he had written these in a spirit of sincere charity, and with the expressed desire of bringing the truth to light; also at the same time an-

nouncing himself ready to defend them on the next day at the university against all opposition. The story of Tetzel's vending of indulgences, the immediate cause of Luther's theses, is so familiar that it requires no special notice. It may, however, be said that the practice of selling indulgences was the vice that, among others, was the most prominent in the church at that day. This instrumentality, concocted at the papal court, and committed to special commissioners, was designed, by taking advantage of the ignorance, credulity, and passions of man, to enlarge the depleted resources of the pope, and thus pamper to luxury and pride. Against this outrageous traffic Luther directed twenty-five of the propositions, and this legalized prostitution of religion ever remained a weapon in the hands of the reformers which was wielded against the papacy with crushing power. Indeed, so palpably false and wicked was the practice that it required but a small

degree of moral discernment on the part of the people to comprehend its enormity; and as then presented and urged upon the people has never been defended by a respectable popish writer. Indulgences were then popular, sanctioned as they were by the highest authority; and this popularity served to draw the attention of the people to these theses, in which, however, there was another truth that, while attracting less notice and comment, was invested with a power that would in time overturn the whole papal edifice. For the first time in that church was the doctrine of a free and a gracious remission of sin declared; for the first time was it proclaimed that "the just should live by faith," and that by repentance and faith in the atoning merits of the blood of Christ believers would be justified, and not, as formerly held, by the deeds of the law (good works), or by the ceremonies and rites of the church. In the thirty-sixth thesis it is stated, "Every Christian

who feels true repentance for his sins has perfect remission from the punishment, and from the sin, without the need of indulgences." This was the key-note to that evangelic strain which was caught up by kingdom after kingdom, until it resounded throughout all Europe. And then, as the historian says, "The work must now go forward." Whosoever professed that repentance, that conversion, the necessity of which was urged by the reformers, would now no longer regard human ordinances, having thrown off the restraints of Rome and acquired the precious liberty of God's children. All error must fall before the light of this truth, for it is the central truth of the gospel, and therefore it has the power of God in it. It was by this truth that the evangelic light had entered the mind of Luther, and it is by the same that the light will enter the whole world. And herein consists the principal difference between the earlier and the later reform-

ers. We sometimes wonder why the Waldenses, and others before them, made so little progress in reforming the church, and why it was that such men as Huss, Wycliffe, and Latimer—men of great moral power and extensive learning—did not succeed when a reformation seemed to be such a necessity. We wonder why that “morning star” which had arisen in the fourteenth century did not continue to ascend in the religious firmament, and shine with brilliancy and potency until it had dispelled the shades of error that yet for two centuries more had to hang over the nations of Europe, waiting for the coming of a Luther. Why was this? The answer to this question is found in the fact that a clear perception of the truth, which Luther employed as a lever to move and shake the Romish church, was wanting to these predecessors. They began at the wrong place. Although they gave the beast some severe thrusts, yet there were none through

its vital parts. They indeed cut off some large branches, but left the upas-tree of moral poison still standing. Luther clearly saw at a later period that in proclaiming *justification by faith* he had laid the ax at the root of the tree. "It is the doctrine that we attack in the followers of the papacy," said he, "Wycliffe and Huss only attacked their life, that is, their outward practices or conduct; but in laying hold upon their doctrine we seize the goose by the throat." The homely but forcible figure is thus expressed in the German: "Wenn man die lehre angreiff't, so wird die gans am kra-gen gegriffen." He regarded the process of reforming a corrupt church just as he did that of the Spirit in changing a corrupt life. The root of the matter was with the heart, and that must first be changed, and then, and only then, would there be a change of life. An individual may reform outwardly, but unless the heart is transformed he will return to the

evil again. There can be no genuine and permanent reformation which does not reach the heart, whether we now refer it to the individual or to the church. This the reformer saw in his age, and impelled by its force, he therefore attacked the faith of the church, knowing that as the faith of the church was right or wrong, so also would the conscience and the conduct of the church be right or wrong. Hence Luther took the position that to reform the church in her life and her works, she must be reformed in her faith and in her heart. Herein consisted the difference and results in the labors of the reformers. Here we find the cause of the success of those of the sixteenth century over against those of the fourteenth. One class aimed at the fruits of sin; the other at the fountain of sin. One at the corrupt conduct; the other at the depraved heart. But while the efforts at the reformation of the church put forth by those in the fourteenth century were

not as successful as was desired, their work must nevertheless be esteemed as one of the initiatory steps in the great reformation that followed. As John the Baptist was sent to prepare the way for Him who was to fully establish the church, and give true Christianity to the world, so may we also say was Wyckliffe sent to proclaim him who was the chosen instrument of God to reform the church and again to revive true Christianity. Wyckliffe was destined to be the forerunner, casting up the highway for the more triumphant procession which was to follow him. He was indeed the morning star which had arisen in the dark hour just before the dawn, and which came as the harbinger of that more powerful orb, guided by the light of the Holy Spirit, armed with the power of truth, which was to scatter the gloom of moral night from all the nations of the earth. The plan which the first reformers adopted in their efforts at the reformation of the

church was that one which appeared the most reasonable of success to them. They endeavored to reform the church in those vices which appeared prominent in her leaders. Things which could be seen by the natural eye, deeds and not principles, "crying evils," as we sometimes call them, called forth their denunciations. Such a reformation, in a great measure, still gives general satisfaction, meeting an intrinsic sense of propriety and justice.

We look upon a man's conduct as the index of the man, and hence as the man himself; and correctly, too, in one sense, as regards his responsibility. A man is punished for his deeds or crimes, and not for his principles, although the latter may be bad and leading, as in the case of the infidel, atheist, etc., to inevitable destruction. Provided a man is a law-abiding citizen he is much more respected, no matter what his principles are, than the one who intellectually has correct prin

ciples, but yet becomes a disturber of the peace. We have less patience with him who injures the person or the property of another than we have with him who instills poisonous principles into the minds of thousands, and thus destroys the soul. Tom Paine, Voltaire, the priests, bishops, archbishops, and popes of Rome,—these were men far more injurious and destructive than those guilty of mere crime or the murder of a single person. This is not the general impression, but notwithstanding, whether received or not, it is the truth. The Savior says: “I will forewarn you whom ye shall fear.” “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” And this is what those indirectly do who promulgate infidelity or Romanism, and thus lead their fellow-men to a defying, a not fearing of Him who is able to destroy them. We estimate evil too much only

in its outward and present manifestation rather than in its inward and ultimate destructive tendency upon the heart and soul. In this day many regard a reformation very much as did the earlier reformers. For example: A person employs profane language, but the vice being discouraged by you, he may so far outwardly reform that you hear no more profane language. While you may congratulate yourself upon a reformation, yet his heart may be a fountain of oaths, and to the ear of God he still remains a guilty blasphemer. The same is true with other so-called reformations. A temperance movement is inaugurated; the pledge is signed; liquor bars are closed; and dens of immorality and disrepute become places of decency and respectability. The town calls it a reformation; we rejoice in it, thanking God for its happy occurrence. But, alas, how deceptive! For men remained liquor-sellers and lovers of intoxication at heart,

evidenced by their soon returning to that vice which they had briefly outwardly abandoned, and to that practice which they, under pressure, severely condemned in others who did not so pretend to reform. Why was this? Simply because there was no reformation of the heart. It was but a legal reformation, and not an evangelic one; and yet while such it gave much satisfaction, and persons were even led to believe that the much desired and Christian object had now been accomplished. Let such facts as these illustrate the difference between the aim and results of the first reformers and of those who followed. The former were evangelical men, perhaps, as much as the latter; they saw the corruption which existed in the church from its head through all the members; the existing vices were the most tangible, and these they endeavored to correct by calling special attention to them, and demanding reform. Those who followed them in the

work explored the matter more thoroughly, and traced the corrupting stream to its source. Wisely, they attempted to purify the fountain-head. The successful remedy applied, the cleansing power most highly esteemed was the evangelical doctrine of justification by faith. This bestows a pure spring and resultant stream; and it is owing to this that we to-day are permitted to drink of the stream of a pure Christianity as it flows through the world, and to rejoice with the millions in the power of that truth which has given a disenthralled Protestantism to the nations.

In conclusion, let us notice that the Reformation was a necessity. There could not have been an effect of such vast proportions as the Protestant church now presents, unless there had been some immense cause to produce it. As Dr. Nevin, in his Review of Brownson, says: "The Reformation comes before us not as a side-current simply, in the stream of life, but

as a force belonging to its central channel. It had its ground and its necessity in what had gone before." As the expectant ages waited for the coming Messiah, so whole nations looked and waited for a coming deliverer, that is, for one able to proclaim the vital truth. The fact of the Reformation carries in itself a universal significance, and a force that reaches into politics, literature, science, art, and philosophy, as well as into religion, and forms a necessary crisis in the course of Christianity. That it was of such universal energy and dominion is made evident by the vast agitations and changes that grew out of it in the sixteenth century, and by the consequences—broad, mighty, and deep—that have continued to proceed from it down to the present time. Protestantism has not simply been an interlude during the past three hundred years in the drama of the world's life; and, so far as the world can be said to have had a universal historical life at

all since the time of the Reformation, it must be acknowledged to have had its stream mainly in the line of Protestantism. Protestant nations have taken the lead in the onward move of humanity, and Protestant principles have controlled to the greatest extent all the more prominent developments in all those things which make nations prosperous, wealthy, and powerful in true greatness. The causes, then, which turned such a tide against Rome must have been exceeding great. The pressure caused by the vices, the errors, and the spiritual despotism of that church must have been most intolerable in order to give such an impulse to a reformation in a direction diametrically contrary to the course of the church at that time. Almost every one must have possessed a clear appreciation of the necessity of the work of the reformers, for their principles spread like a flame throughout Europe, until Germany, Switzerland, Prussia, England, Scotland, and

other lands were all aglow with the evangelic fire.⁽¹⁾

(1) The writer in presenting thus briefly some of the initiatory steps leading to and introductory of the Reformation, does not ignore others well worthy the attention of the student. Thus, for example, the labors of Reuchlin and Erasmus in preparing the intelligent classes for the proper appreciation of the word of God by a revival of the study of the Holy Scriptures can not be too highly estimated. Again, the conflict raging between the empire, with its allied kingdoms, and the papacy,—the former resisting the temporal and arrogant civil encroachments of the latter,—thus preparing a multitude of minds to receive truths which supported the claims of the state over against those of a haughty See,—must also be studied in order to appreciate the causes propelling and strengthening the Reformation.

CHAPTER VI.

As the resultant of error, there must eventually come either revolution, reformation, or ruin—Truth alone gives an enduring peace—Every plant which God hath not planted shall be plucked up—Reformers must come.

As the earth upon which we live had its great first cause, so also is there a cause for everything that transpires upon it. Evil does not spring out of the ground; and righteousness does not come without an author. In order that there may be anything, something must precede it to be productive of it. There is nothing more fully ascertained and no relation is more clearly understood than that which subsists between an effect and its cause. The two can no more be separated than you can disjoin light from the sun itself.

Where one is, both are; one is the parent, the other is the child; and there can be no union more perfect than that which exists between an effect and its parent cause. This also is true of spirit as well as of matter; morally as well as materially. Physically the earth groans and quakes, because of the fiery force within demanding and enforcing relief;—so spiritually, when the iron hand and bloody arm of ecclesiastical despotism has lain heavily upon the mind and heart of the church, violent throes will inevitably result, seeking for redress, either in reform or in the revolutionizing of abused power. Evils are the cause of reforms.⁽¹⁾

There could be no reformation when there was no evil to be corrected; and the reformation and the evil which call for it, most generally correspond with

(1) The reader will observe that we are only considering the tangible, exciting cause in reforms; that is, existing and pressing evils. Another and nobler one is found in the intuitive consciousness of right and justice springing from the moral construction of man and the enlightening influences of the truth. Still it is true that the latter is stimulated to exertion by the presence of the former. Our argument only leads us to consider the visible cause.

each other in magnitude. Evil and corruption in a state may be borne during a long period of time, as exemplified in the history of the past, but the same history fully attests that these will and must eventually be the cause either of reformation or ruin. Spiritual despotism, error of doctrine and abuse of power in the church may also be borne for a series of years ; but these, too, will be a moving and powerful cause for a reformation, as that in Germany, beginning on the 31st of October, in the year 1517, or, they will be the powerful exciting cause of ruin, as, for example, that of France, commencing on the 21st of January, in the Revolution of 1793. There is a point beyond which despotism—whether in church or state—will not be borne. God, in his providential interferences, always arises in these extremities. When the tale of bricks was doubled for the children of Israel, then Moses comes ; and when the cup of error, ecclesiastical tyranny, and spiritual cor-

ruption was full, then reformers came. And as surely as there is a God who sends the storm and lightning's fire to cleanse the natural atmosphere from the impurities which it has gathered from bog, pool, and putrid matter; so also where there are abuses in the church, reformers will be sent through whom a reformation will come more or less allied with violence or contention, for such is the agency frequently employed by the irresistible power of the divine law to purge the moral atmosphere of the church when she has gathered wickedness and error, and when vice and oppression have been incorporated with her system. The only way to avoid the agitation of revolution and reform, is to avoid the production of the evil which necessarily—in the way intimated—brings these eventually to pass; for when the one exists, the other must, sooner or later, also come. And in addition, the longer the delay the more terrible the power when it does arrive in its reaction-

ary influence. God does not always remain silent as we sometimes think, but when—according to divine wisdom—it is enough, then he arises in his majesty; and as he speaks to the waves of the sea, so does he command the tide of moral evil: “Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.”

When the billows of sin are rolled back upon themselves and the deep caverns of error and vice are exposed to the gaze of the world, then, against those who are instruments in the hands of God to produce reforms, the world, through the wicked controlling it, will cry out depreciatingly, “apostasy,” or “schism,” or “heresy,” or “deceivers of the people and perverters of the nation,” “who turn the world upside down.” It is the fate of all reforms to be disparaged and traduced. But notwithstanding all this, a reformation will and must come. When an effort is made to overturn the king-

dom of Satan and to set the world right again morally, then multitudes clamor as they did in the time of the Savior when the scribes, Pharisees, and wicked rulers accused "the just One," and raised the cry of alarm for their kingdom. So it was in the great reformation under Luther, when the thunders of denunciation and anathema came from the Vatican rolling over Europe, and when the edicts of excommunication came fulminating with superstitious terror from the seven hills of imperial Rome. All such opposition was of no avail; for when God beheld the abuses and vices that had crept into and were then controlling the church, he also heard and answered the prayers of that little company of his true worshipers, persecuted, slain, and compelled to worship in the cold caves of the mountains and in the dark, unfrequented recesses of the forests,—concealing themselves from popish power and priestly rage,—and still in

humble trust praying in spirit and in truth :

“ O God, look down from heaven ;
 We pray thy tenderness awaken ;
 Thy saints so few, fast fade away ;
 Hast thou thy poor forsaken ?
 Thy word no more is taught aright,
 And faith from earth has vanished quite.

“ From teachers of false doctrine, Lord,
 Thy church, we pray, deliver.
 They undertake to rule thy word,
 As wiser than its Giver.
 Who shall control our tongues, say they,
 Who dare prescribe another way,
 Who hath dominion over us ?

“ God, therefore, said, I will arise ;
 My poor they are oppressing ;
 I see their tears ; I hear their cries ;
 Their wrongs shall have redressing.
 My healing word shall now appear ;
 The proud shall think its truths severe—
 But it shall save the humble.”

The Reformation was not the result of one thing, or evil alone, for as many streams both small and large unite to form one still larger, so many things contributed to form this remarkable Reformation

in its wide-reaching extent. A combination of evils, secular and ecclesiastical, including practices of the state, and doctrines of the church, and embracing the conduct of society in all its varied relations—these, gradually arising, as the streams of the earth in forming the deep and vast river, finally unite in the history of the Roman Catholic Church in one vast, overwhelming stream of corruption. The Reformation acting either as a barrier or as a purifier must be proportionate. In tracing the rise and progress of the Romish stream, it is found that the introduction of the feeders was a work of time. As the church with increasing heirarchical tendencies required them in order to accomplish certain ends ; and as the people, taught by priests and monks, themselves sunken in ignorance, permitted aggression from century to century, these evils were successively inaugurated and continued accumulating until they culminated in the indulgences of the six-

teenth century, when such a catalogue of abuses and crimes appeared to the eyes of the world, most shocking to the sense of morality and virtue.

While open and general wickedness was a cause which materially aided in producing the Reformation, another prominent one must be found in the despotism which had long been extended over the human mind, and which, owing to its oppressiveness, it could no longer endure without protest. Hence the Reformation, viewed from this stand-point, has been termed by some, "An effort of the human mind to obtain its freedom." The history of literature alone fully sustains this assertion; but that of religion and the church brings it forth still more prominently. The mind had long been bound to the infallibility of the Roman bishop and to the traditions of the church as presented by prelacy. The mind of man, held in priestly chains, was arousing itself, and finding a leverage in the Holy

Scriptures, was attempting to vindicate itself from a debasing enthrallment. The long repressed Christian liberty, smothered beneath the rubbish of the ignorance and superstition of ten enslaving centuries, was now beginning to labor and assert her power in her dark caverns, making all Europe to tremble because of her demands and protests, that the iron heel of Rome should no longer crush the world.

The piety, as well as the profoundest talent of that age, was enlisted in behalf of reform; and it was aided by the noticeable fact that being in and of the church it had this in its favor, namely, of being thoroughly acquainted, by actual contact, with the church which it was attempting to reform. Thus causes were at work which made the Reformation positively necessary as an effect. The house was divided against itself, and with the mighty power of truth arrayed against its standing, as it had stood for centuries, it could

not do otherwise than fall. Suppressed, outraged piety and exiled humanity began to emerge from their hiding-places in the rocky heights of the Appenines and from the shady vales of Piedmont, and to assert their rights and strength with a righteous indignation because of the flagrant and repeated wrongs which they had borne; they demanded their freedom in the persons of the followers and the only true worshipers of God.

Indeed, reform was imminent and appeared so necessary to every reflecting one, that even some of the popes and clergy of the Romish church were constrained openly to acknowledge that it was requisite and even essential to a perpetuation of the church. These not only acknowledged the necessity but proceeded even to the calling and publicly assembling of councils for the purpose of lopping off some of the excrescences of sin and corruption that were found and practiced within the pale of the church. Such a

council was called at Constance in the year 1414 by a Roman Catholic emperor, influenced and aided by prominent clergy, more than one hundred years before Luther began the Reformation in Germany. At that time already the vices and gross faults of the multitude in the various orders of the church were so manifest that no one dared to censure the just complaints so loudly expressed, and persons of the highest rank were obliged to hear, and even to commend, those who boldly and publicly maintained that there was no soundness,—neither in the head nor in the members of the church,—and called for the amputation of the infected parts. Indeed, at that time he only was accounted an honest man who fearlessly declaimed against the court of Rome,—including the pope and his advisors,—the authority for the prevalent abuses. Many of the addresses made in the council above named were of this character, for the council itself was especially convened

to secure, as stated in the call of convocation, a reformation of the church in its head and members. All Europe saw and felt the need of reformation more than a hundred years before it began under those usually regarded as the reformers. But the cardinals and principal men of the Romish church, for whose special advantage it was that the disorders of the church should remain untouched, craftily urged and influenced the majority of the council to believe that business of such magnitude (and in truth it was a work of vast importance) could not be successfully managed without first electing a new pontiff. The majority yielding, the deception underlying the proposal was then discovered, namely, that a reformation was indefinitely postponed because the pope, who was the supreme head in the council, was opposed to any reform. The result was that the council was dissolved, leaving the business for which it met unfinished; but still such a sense of the

necessity of a reformation remained, that it appointed another council to meet for the same purpose. This council also met; but after it had been removed three times from place to place, and after the members had urged upon the pontiff in the most positive manner the duty of amendment, the council again, through the force of intrigue, was dissolved without its work having been accomplished. Such efforts, with their results, clearly taught that the highest authority in the church was utterly opposed to the proposed corrections. The pride of the hierarchy revolted at, what it esteemed, an enforced humiliation. Thus the church continued in its vices, with the people groaning under its abuses, until the year 1522, when Pope Hadrian VI., a man honest and candid enough to confess that the church labored under ruinous maladies, promised that he would exert his influence to correct them. He manifested the sincerity of his purpose by commencing a reforma-

tion in his own court; for he curtailed the extravagance of his table, dismissed all unnecessary servants, and required of the cardinals a less public life and a retrenchment of their expenses. This pope was deeply sensible of the vast corruption in the Romish church, and was resolved to remove it as rapidly as possible, although resisted by his courtiers and cardinals. The spirit of the man is evidenced by the instruction which he gave to his representative at the Diet of Nuremberg, authorizing him to say to that body: "We know that through a period of years much abomination has been done in the sacred seats. Abuses of spiritual things and excesses in imperial commands have been. Neither is this to be wondered at, when corruption has descended from the head to the members, from the highest pontiffs down to the others, and to the inferior prelates." Then he adds: "All we, the prelates and the other church authorities, have gone astray. Every

one has turned to his own way; neither has there been for many years any one who has done good." What, however, was the result of this effort at reformation? History responds that while the German states were favorable to it, on the other hand the Latins or Romans were highly indignant, and denounced the honest Hadrian both during his life and after his death. So gratifying to the Romish populace was his decease that the night after it took place the front door of his physician's dwelling was decorated with a wreath of flowers, surmounted by the inscription, "For the deliverer of his country,"—as if to say that his physician had caused his death, which indeed was suspected at the time.⁽¹⁾ Let it be re-

(1) In the text we have given full credit to the honesty and integrity of this pope, but to avoid misconception, a few additional remarks are proper. The brevity of his pontificate—lasting only one year, eight months, and a few days—forbade the testing of his sincerity. It must be borne in mind that his concessions were largely forced upon him as a matter of expediency in order to stop, if possible, the reformation which had already commenced under Luther. For at this same Diet of Nuremburg, his nuncio was ordered by him to demand a vigorous execution of the imperial edict against Luther and his followers, issued at the Diet of Worms. He also, in a letter to the elector of Saxony, exhorted the elector to abandon the protection of Luther. While undoubtedly favorable to the removal of certain evils, he also was

membered that this council—or in this case more properly diet, for the state was also represented,—met and the effort at reformation was made, but with no success, five years after Luther had nailed his ninety-five theses upon the door of Wittenberg's Church, and over one hundred years after the first council had been called for the purpose of reform. This teaches us, then, both what the general feeling was in that age respecting the necessity of a reformation, and how this feeling was regarded by those in authority. It was no airy phantom that the reformers were chasing; it was no false and uncalled-for church philanthropy that inspired them to deeds of Christian heroism paralleled only by those of the apostolic age.

The Romanists, in order to lower the

bitterly opposed to the distinctive doctrines underlying the Reformation. Luther had no special affection for Hadrian, as this little incident illustrates. The pope canonized Renno, formerly bishop of Misnia, and a great advocate for the papal supremacy. Against this canonization, Luther published a writing with the following significant title: "Against the new idol and the new devil, that is to be set up at Misnia."

work of the Reformation, endeavor to make the impression that the reformers themselves were bad men, and hence unreliable. They inform us that Luther was a bad priest,—a monk desirous of gratifying an unholy ambition. Passing strange that so many “bad” men should have demanded a reformation; for we must ever remember that Luther and his immediate co-adherents did not stand alone in this movement. Everywhere outside of Rome, and even in “the eternal city” itself, as we have shown by the important concessions made by Hadrian, there was a cry raised for the correction of abuses and evils. The waters of the swelling flood had penetrated to almost every corner of Europe, and the reformers were but the front wave of that general moving tide which was now beating against the church of Rome, washing away the impurities which had collected within during those long centuries of ignorance and superstition,—the thousand

years composing "the dark ages" of the world. If the Reformation had not begun under Luther, Melancthon, and their contemporaries, it would have come under others; for God is not wanting in instrumentalities when his work is to be accomplished upon the earth. When Judas became an apostate and a betrayer, Matthias was chosen; Elijah is taken away from earth but his spirit rests upon Elisha, and with the mantle of the former the latter divides the Jordan; the tale of bricks is doubled for the children of Israel, and then Moses came; the Congress, the Cumberland, and the Minnesota are at the mercy of the Merrimac, and the little Monitor comes. Ten thousand thousand instances indicate the overruling providence and mercy of the Almighty.

When the time determined by God himself had arrived, then he also prepared the men through whom the reformation of the church was to be advanced, so that Christian ordinances and duty might

be brought forth from darkness into light. These ordinances and duties are set forth in the word of God ; but that divine word was then a sealed book, as it still is to those of the Romish faith. Go to the Romish churches of to-day, after the enlightening influences of the past, and you still discover in the appointed services and ordinances a strange commingling of that which is Jewish, Pagan, and Christian. Only where the light of the Reformation has dawned, there have the people the privilege of searching the Scriptures for themselves and of engaging in the ordinances and duties of the Christian church as they were instituted and commanded by the Savior and his apostles, and as they were perpetuated in the church before the ushering in of the thousand years of moral gloom, ignorance, and despotism. For the privileges and blessings of a free and an open Bible, and of worshiping God according to its teachings, aided by the promised guidance of

the Holy Spirit, we should be devoutly grateful to him who so mercifully overruleth all things to the furtherance of his own praise and glory. This freedom to come into direct personal contact with Holy Writ, and to worship the Almighty according to the imparted instruction of the sacred record, is, next to that of the gift of the divine Son and Redeemer of the world, the greatest boon granted to the Christian. This latter enhanced and brought out more vividly an appreciation of the Savior himself; for the Reformation bringing us to God's own word, leads the conscientious worshiper's mind and heart to reject the mediation and intercession of all others, and to center its faith and hope alone in that one blessed Redeemer, who only is the propitiation for our sins and our unfailing advocate with the Father.

CHAPTER VII.

Duty of watchfulness enjoined — Romanism and civil freedom — An aspect in which this government is favorable to Romanism — The Chinaman — The Mormon — Nations become enlightened and free only as they sever themselves from the church of Rome — Bishop's oath to persecute and wage war upon Protestants.

The Scriptures inculcate the Christian duty of watchfulness. Such vigilance and observation is to be preserved in relation to ourselves, personally and individually, that we may be mindful of the thoughts of the mind, the meditations of the heart, the conversation of our lips, and the discharge of enjoined obligations. But this, important and necessary, is only a part of Christian watchfulness, seeing that there are other things outside of an imme-

diate personal relationship, which also require our careful attention. We are urged in the word of God to consider our enemies; to look abroad in the world in order to ascertain how and where the foes of truth and of the soul are marshaling their legions upon the field of moral and religious conflict. The reason for such a duty lies in the fact that thus alone do we become thoroughly acquainted with the dangers threatening the church, and thus only are we enabled to make suitable provision for meeting the impending peril. While this is a general obligation resting in its application upon every Christian, it is specially enforced, in view of his station, upon the Christian minister. The herald of the truth, and in the word of God represented as standing upon the watch-towers of Zion, whose duty it is, not to hold his peace so long as there are existing agencies, whose purpose it is to destroy that which it becomes his legitimate province to defend. Such a one,

by virtue of official position, must, if faithful, take such a survey. When the inquiry is made of him, "Watchman, what of the night?" he should be able, from due observation, to declare to inquiring minds and anxious hearts whether the morning of spiritual light and truth is dawning; or whether the moral night is growing still darker, foreboding, and gloomy with threatening clouds of error, tempestuous and pregnant with evil, ready to descend with destructive fury. If, especially, the latter is the dire prospect that meets the eye of the watchman as he gazes upon the moral horizon, he must not, he dare not be silent, but must, in simple consistency with his assigned position, proclaim the facts as they exist; that the hosts of the Lord may also arise in their might, and more completely arm themselves for "the impending conflict."

The duty of watchfulness is especially binding upon those who dwell in this favored land; for, it may be said, the

character of our government imperatively demands it. Regarded as the best form of government because it is the offspring of the spirit of freedom dwelling in the human soul, it is likewise such, because it is the truest to the civil wants of humanity. It derives its sanction and authority from the throbbings of the human heart yearning for relief and stability. Viewed in its structure and underlying principles, the soul responds in harmony with its doctrines of justice and freedom. Its foundation rests upon the strong impulses to civil and religious freedom, for the defense and perpetuity of which men are willing to sacrifice life itself; and its top stone rests upon a beautiful structure of human equality before God and the law. Among the governments of the earth, ours is the admiration and the hope of the world. But believing that this is the best of earthly governments in view of its civil and religious freedom and the distinctive bless-

ings enjoyed under its fostering care, we must never overlook the palpable fact, evidenced already by the past and the present, that in these identical features, so admirable and valuable, lies the danger of abuse, perversion, and final overthrow. It must not be forgotten that such civil and religious freedom as is here granted allows the unmolested promulgation of doctrines and sentiments that are inimical to the very freedom now our boast, and so highly prized. As Christians in the enjoyment of our privileges under its protection, we must remember that this also is a government in which atheism, infidelity, and Romanism, may flourish. These have the liberty of establishing themselves as forms of belief and religion, and from the peculiar formative principles of the state they remain unmolested and untrammelled in the propagation of their respective systems. Here any creed and sect—even morally the most outrageous—may be

established, being shielded under the plea of conscience or religious conviction with which the government professes—because of its fundamental principles—non-interference, and thus allows the same unlimited extension. As an illustration of this: the Chinaman comes to our professedly Christian land, builds his temple, constructs his idolatrous image, sets it up for worship, and then engages in adoration with all his pagan rites as free and unmolested as if he were in his native Birmah. Christian America becomes to him the equivalent of his pagan China. And not far remote from these exhibitions of heathenism on American soil, do we find the institution of Mormonism; scarcely more Christian than the former, and which has possessed a name and habitation in our land for scores of years. It has strengthened into sufficient consequence to assume a tone of defiance against the general government. All through the separate states of the same government, north and

south, east and west, the individual crime of bigamy or polygamy is punished with a period of state imprisonment extending from three to ten years, while the highest government has tolerated it. Bigamy in its enormity and magnitude intrenches itself within the sensual and corrupt conscience, claims its rights as a religious conviction, and hence is allowed to remain almost wholly untouched by the arm of civil power; is even protected against the hand of personal interference and persecution from its establishment down to almost the present day.

Such illustrations may be multiplied. Thus, for example, we have a large and increasing class of our citizens, who demand, under the sanction of civil and religious freedom granted to them here, that the laws of our statute books, the law of God, and the custom of the country pertaining to the Christian observance of the Sabbath-day, shall not throw their restraints over them. They claim it as a

privilege accorded to them by inalienable right under government to make God's holy day one of traffic, or of dissipation, and reveling in defiance of custom and all law. Alas! in many cities and towns they have secured their demands, and thousands of places of drunkenness, riot, and crime are visible with opened doors, on that day,—a disgrace to the whole community, a violation of human and divine law, and an outrage upon Christian sentiment and worship. In such things like these we may see the impending peril to the institutions of our government. While we are endeavoring practically to solve the problem of a free government in this land, and with faith and hope in the success of the experiment, our greatest danger of failure lies in granting the privilege of undue license in place of freedom, and of calling almost everything by the name of religion, and then allowing the unfettered perpetuation of the same under specious pleas. The very freedom so es-

sential to the happiness and prosperity of a Christian people can be easily made the cloak for licentiousness, heathenism, and evil. This freedom can not be contracted without serious injury to a multitude of honest, conscientious, and noble men and women, and without disturbing the foundations of just government. Hence, while realizing the favors of a free and beneficent government, it becomes the duty of the Protestant Christian church, and of the good citizens everywhere, at this and every succeeding period in our history, to be watchful, lest the civil and religious freedom, so providentially granted, becomes abused, degenerating into a mere dissolute liberty, transforming itself, instead of a blessing, into a curse. The safeguard is enlightenment and true knowledge, the spread of the principles of the gospel of Jesus Christ, and the advocacy of doctrine which still keeps man within the salutary restraint of moral law. We are to warn against

encroachments which have a tendency in the hands of designing and wicked men of destroying our free government; and thus, according to the measure of strength given to us, aid in perpetuating to the latest posterity that which has so nobly sheltered, protected, and blessed us.

Let us not be deemed uncharitable when we assert that of all the organized systems of error which have obtained a foothold in our land and the protection of our government, there is none which so imperils a free government as that of Romanism, already so strong and pervading, so secret in its purposes and persistent in the persecution of them, and so ably represented by talent, numbers, and wealth. The danger arises from the peculiar Romish system of religion, the whole spirit and practice of which is in direct conflict with the genius and principles forming the basis of this government. The papal church, in its ecclesiastical structure, is one of the worst forms

of despotism, claiming not only unlimited religious and civil authority for its ecclesiastical head, but also infallibility, which, however explained, means the impossibility of error on the part of him who wickedly arrogates to himself the title of God's vicegerent upon earth, with delegated authority over all governments. When only considering the claim of infallibility on the part of the pope of Rome, and which his people almost universally recognize, with what it involves; when remembering the opposition to free government and the spirit of intolerance and of persecution exhibited by the heads of that church from Pope Gregory down to Pius IX., the present pontiff, we can not fail to perceive the correctness of the charge that the Roman Catholic Church is one of the most dangerous institutions to free government. In the very nature of the case, the one, however it may be disguised and palliated, is antagonistic to the other. Romish pretensions as re-

ated to the hierarchy, and to which its devotees are bound, are incompatible with the freedom insured to us under this government. The proof is found in the fact that every declaration and pastoral letter of the head of that church, in which reference is made to the subject of civil and religious freedom, has been in a tone of the most unqualified condemnation,—designating such freedom as wicked heresy, calculated to cause wide-spread and serious injury to the true mother church, and that, therefore, as such it must be condemned. If any one doubts this, let him read the Papal Syllabus of Errors, given by the authority of Pope Pius IX. (December 8, 1864), in which official utterance, now made infallible and irreformable, many of the fundamental principles underlying our government are pronounced unworthy of reception and opposed to the teachings of the church.⁽¹⁾

(1.) The following are among the errors which have been condemned by the Papal Syllabus on the subject of civil government:
 55. "The church ought to be separated from the state, and the state from the church."

History gives us overwhelming testimony, and in its light, we ask, can any one point us to any government over which the pope of Rome has exercised, or now exercises, spiritual and, in a measure, temporal control, which was or is not also guilty of holding to the worst forms of despotism? And the more unrestrained and unlimited his control, the more thorough and cruel the despotic rule. Let the papal states so directly, under the fatherly sway of a long line of popes, tell us the sad story of arbitrary and tyrannical measures enacted under the sanction of the church until the freedom of its groaning population was trampled into the dust. Surely if, as papal adherents inform us, the Romish church

42. "In the case of conflicting laws between the two powers, the civil law ought to prevail."

54. "Kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church in litigated questions of jurisdiction."

51. "The secular government has the right of deposing bishops from their pastoral functions, and it is not bound to obey the Roman Pontiff in those things which relate to episcopal sees and the institution of bishops."

49. "The civil power has the right to prevent ministers of religion, and the faithful from communicating freely and mutually with each other, and with the Roman pontiff."

is favorable to freedom and desires that citizens of a state should enjoy the distinguishing rights and privileges presented to us by our own government, then such freedom and the realization of such rights ought certainly to be witnessed, as a legitimate fruit, in the countries over which the church has the most influence and power. What, however, is the truth in this matter? A glance over the past, a look at the governments of the present day, teaches us that only as nations sever themselves from the pope's temporal and spiritual claims, in that proportion do they become free. The reader can easily, for himself, make the contrast, since the results of both are openly manifested in existing history.

Who can doubt, judging from the past and the present, that it is the purpose of the Romish church to keep governments benighted and despotic in order to promote its own interests, seeing that it is only by force of arms exerted in deter-

mined revolution that states under its influence are enabled to become more republican in their civil and religious institutions. When nations, one by one, become less loyal to the pope and to his hierarchical tendencies; when their lawgivers become more tolerant in spirit and legislate for the welfare of all classes of people; and when the common people become more intelligent and determined to be free,—free in church, and free in state, from popish ultramontane demands,—then it is that the pope becomes alarmed in behalf of supremacy, and a great council of his prominent subjects, courtiers, and emissaries is called for the contrivance of measures, civil and religious, by which his waning power may, if possible, be again restored, and by which the prevailing spirit of freedom, classed among the heresies, may be arrested and crushed. ⁽¹⁾

(1) Let the reader, for example, read "Rome and the Newest Fashions in Religion;" published by the Harper Brothers, New York; containing the three tracts: "The Vatican Decrees," "Vaticanism," and "Speeches of the Pope;" and he will find a brief but able exposition of the Vatican decrees in their bearing on civil allegiance, &c. Gladstone corroborates by abundant

Is not such a spirit and purpose on the part of a powerful organization, controlled by one foreign head, numbering two hundred million of person in its communion, and wielding an extended influence in the world, perilous to free institutions? Is it difficult to see the historical logic,—that is, a logic enforced by history in sequence following premise,—in the fact, that as people become intelligent and free, then a church becomes alarmed for its safety and welfare; thus indicating that such a church is not the fosterer, but the destroyer of freedom and intelligence. If this conclusion is not correct, why then such efforts—as presented in recent utterances of the Vatican decrees and syllabus—to break down the progress of intelligence and freedom?

It is worthy of special attention that

proof drawn from recent popish utterances, what many other writers have also asserted, that Rome has not changed either in spirit or in principle; that the utterances of the recent council indicate a strictness to ancient mediæval popery and dogma incompatible with civil liberty and the institutions of a free state, whose citizens occupy a religious basis different from its own.

just in proportion as that church possesses power to the same extent does it manifest intolerance. This is true everywhere and at all times. The past presents us with innumerable instances, while the history of to-day as given, for example, in the recent efforts in Spain, Mexico, &c., (to make the Romish church the church of the state to the utter exclusion of all others) sufficiently illustrate the truthfulness of our observation. The spirit and purpose of the church is the same everywhere; however, for the sake of expediency it may, among nations where it is still in the minority, endeavor to conceal its aims. It claims to be infallible and therefore immutable; it pretends to have complete control over both the reason and faith of man (as seen, for example, in the prelates who were forced against their own protests to receive the dogma of infallibility or be anathema), and hence extends its dictum over all his actions. No man can point to a single official utter-

ance of that church which distinctively disclaims the power of the hierarchy over any of the moral and civil relations of man, and we need not to be surprised at such a lack, seeing that such a disclaimer would vitiate the fundamental position occupied by the papacy. The difference between the intolerance of the Romish church as it has existed elsewhere, and its present position in the United States, arises wholly, we firmly believe, in the difference of power possessed. If Romanism had attained to the same strength and dominion here as in other countries, the identical intolerance of civil and religious freedom would be manifested in this country as it is now exhibited among nations wholly under popish influence. History, in view of the unchangeable spirit and purpose of reconfirmed world-engrossing claims and pretensions, would simply repeat itself, as evidenced in the past encroachments and acts of that church. Let us never forget that the

recent decrees, re-affirming the continued, unchanged Romanism, teaches us that what has been done by it in the past may be repeated in the future, for an infallible church is not capable of doing wrong in its own estimation. Its official acts and decretals remain invariably the same, and it is only policy that prevents their tendency from being fully experienced—in all their breadth—in our land.

When we declare that the Romish church will bring forth the same fruitage in every country where it possesses a sufficient, preponderating power, we can, among other reasons, produce one that affords decided testimony indicative of the real aspirations of the hierarchy. This is found most clearly set forth in the oath of allegiance to the papal throne taken by the higher prelates,—by the bishops and archbishops in connection with that church wherever they are officially consecrated. In that oath—taken without mental reservation—oc-

curs the following language: "I will, from henceforth, be faithful and obedient to St. Peter, the apostle, and to the holy Roman church, and to our lord, the pope." Mark the sacrilegious words, "our lord, the pope," in the light of the plain, historical facts that many popes, as admitted even by the apologist Baroni-
 nus, in reference to a large number, were guilty of the deepest crimes known to moral or civil law.⁽¹⁾ The oath continues: "I will be obedient to the rites, honors, privileges, and authority of the holy Roman church, of our lord, the pope, and his aforesaid successors; and which I will endeavor to preserve, defend, increase, and advance." Now we come to that part of the oath which di-

(1) We refer, for example, to the vivid description that Baroni-
 nus gives of the tenth century, as follows: "An iron age, barren of all goodness, a leaden age, abounding with all wickedness, and a dark age, remarkable, above all the rest, for the scarcity of writers and men of learning. In this century, the abomination of desolation was seen in the temple of the Lord; and in the see of St. Peter,—revered by the angels,—were placed the most wicked men; not pontiffs, but monsters. And how hideous was the face of the Roman church, when filthy and impudent whores governed all at Rome, changed sees at their pleasure, disposed of bishoprics, and intruded their gallants and their bullies into the see of St. Peter," &c. In Roman Catholic writers we find all the testimony required; and in men, too, who stand in deserved estimation as annalists and defenders of the church.

rectly shows us the encroaching spirit of the church, to be manifested in every land, for it proceeds: "Heretics, schismatics, and rebels,"—terms, you observe, that include not only religious but also civil and political relations, seeing that any government or state not loyal or subservient to popish supremacy, is designated rebellious. "Heretics, schismatics, and rebels, to our said lord, or to his aforesaid successors, *I will to my utmost power persecute and wage war with.*" Yes, persecute and wage war with in America as well as in Europe,—in these United States, when the auspicious time comes, as well as in Italy. Such is the significant and far-reaching oath taken by every bishop and archbishop in the Roman Catholic Church.⁽¹⁾

Who are the persons thus denominated

(1) This oath, partly quoted, is to be found in every edition of "The Pontificale Romanum," issued under the direct authority of the popes. The reader is referred to an able exposition of this oath,—with documentary proof,—in Dr. Cumming's "Lectures on Romanism." Lecture II., entitled: "Cardinal Wiseman,—His Oath and its Obligations." That the fact that Rome has reiterated, and now fully retains the spirit of persecution, as exemplified in the middle ages, it is sufficient for us

“heretics,” under official oath? The reply is, such men as Luther, Melancthon, Zwingli, Jerome of Prague, Huss, Latimer; those whose bodies were consumed at the fires kindled by the Romish torch at Smithfield; the hundred thousand Huguenots, or Protestants, put to death in papal France; Wycliffe, the morning-star of the Reformation, whose books were burned, and whose grave was opened forty years after his death, that bigotry and hatred might cast his ashes into the river Avon. Men, thousands like these, devoted to truth and the welfare of humanity, constitute the “heretics.” Men whose Christian faith was identical with that which is now held by the great body of the Protestant church throughout the world; these were beheaded, tortured, and burned as heretics; and if there is any meaning

to quote a single extract from the papal syllabus of errors. One of the errors condemned, reads: “The church has not the power of availing herself of force, or any direct or indirect temporal power.” Again: “In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship.”

in language, the hierarchs of the Romish church are this day solemnly sworn "to persecute and make war" upon all such, wherever found. Those who have taken this oath must—provided the opportunity has arrived—prove themselves false to it and to their allegiance, unless they thus "persecute and wage war" upon all whom they are pleased to call "heretics." Hence it is, that wherever they have had the controlling power, which enabled them to do so, they have fulfilled this portion of the oath as faithfully and persistently as any other part of it. In palliation, it may be said that every citizen's oath of allegiance to a free form of government would prevent the obligation and fulfillment of such an oath; but while this should be the case, it must be remembered that the papists hold the sententious and pregnant saying: "Roman Catholics first; citizens next." We must not forget that the Romanist regards his allegiance to the

pope, whom he calls "his lord," superior to that of any other; and that this pontiff claims to be the head of the state, as well as the head of the church, inasmuch as his authority shall be supreme over all other, whether in state or church.

Archbishop Purcell, of Cincinnati, admitted in a controversy held in 1837, with Alexander Campbell, that he had taken the bishop's oath of allegiance to the pope, after he had taken the one of allegiance to this government. Now, with all the facts before us, and with the unreserved surrender of person that the papacy demands, is it unreasonable for us to believe and hold, that if the pope and his church should ever be brought into conflict with the United States government, that Archbishop Purcell, and all other bishops, would, so far as lay in their power, fulfill the conditions imposed by their oath of allegiance to the pope in preference to the claims required under oath by our

government? Let no Protestant entertain the thought,—no, not for a moment,—that if the Romish church should ever gain the ascendancy, a large majority sufficiently controlling, that then its policy and course of action in relation to himself and his religion would be the same that it is now, while laboring under a minority. It is folly to expect this, when all history attests to the utter impossibility of that church, in its officials and prominent membership, yielding its first allegiance to a government which is in direct conflict with its most cherished principles, and with its numerous antecedents of faith and practice, as exhibited from its earliest dawning down to the present day.

CHAPTER VIII.

Romanism repudiated where it is best known—

The greater danger to the civil and religious institutions, from the decline of the Romish church in Europe—Means employed for its establishment in this country—Progress of the church in this country—How soon will this country become Roman Catholic?—Map of our great west in Rome—Balance of power—No religious liberty when Romanists once obtain the rule—A political church—New York City government—Dr. Cumming and the pope.

While there is not the least desire on the part of the writer to pen a single sentiment of ill-will against any individual, as such, no matter to what religious creed he may hold, or, as the case may be, pertaining to no creed, yet there are systems so productive of error and injury, concerning which, in the

light of our whole duty toward our fellow-men, we can not properly remain silent. We must warn others against every agency which is calculated, either directly or indirectly, to be injurious to the cause of Christ, or detrimental to the best interests of a good government, which is also the gift of God. Whatever the Christian watchman may discern of this character, the word of God clearly authorizes and commands him to cry aloud against it, and to lift up his voice in admonition to the people. If he does not do this, and destruction cometh upon the people, then the sin lieth at the watchman's door; but if he warns the people, and they heed not the warning, and evil befalls the church or the government, then the watchman is clear; God remains just, and the people must pay the penalty of their neglect. Such a scriptural view of obligation forms an ample apology for the introduction of the subject matter of this work; sug

gested and enforced as it is, by a sense of responsibility.

Romanism, in its relation to free government, is a subject upon which the people of this land need to be instructed, cautioned, and, if possible, aroused; for if the same measure of indifference prevails respecting it for another score of years, as has been witnessed in the past, we are apprehensive that those of the next generation—our own children—will reproach us, the present generation, for not restraining the power of Romanism while it yet was within the power of the people to curb its claims of supremacy.

Looking at the condition of the Romish church as it presents itself to-day in Europe, some may be disposed to indulge the hope that we have nothing to fear from an organization that has met with such repeated disasters; that has been so largely shorn of its temporal powers, and that has had its influence waning

in long-cherished localities. But while the church there may be seized with decay, and may be compared to a tottering and falling structure, so long as the elements of that church are not dissolved and absorbed by some other body or bodies of Christians,—so long as the membership retain a vital head to which they continue firmly bound, and which issues its edicts with ancient spirit,—just so long will danger remain. And the more so, because if European nations for their own safety repress the advances of popery, it will seek to make amends in those countries that afford the greatest toleration for its growth. The unabsorbed, non-incorporated elements must have a place to develop and spread, and if not found where originally established and prospered, then they will lodge themselves in the most favorable localities, still guided and controlled by the old, unchanged, and now infallible head. What country

—excepting ours—presents the greatest facilities for the cohesion and extension of these European rejected elements? This seems to be the status of the Romish church. Repudiated and tottering at home, it is transferring its forces and strength abroad. Like destructive birds driven from one field, or like locusts or grasshoppers shaken from one tree, they but fly to another, seeking the one, too, that promises the most nourishment.

The morally volcanic condition of things in Europe, and which has proved so unfavorable to papal claims, may lead a superficial thinker to suppose that the same weakened aspect is to be found everywhere. Far from it, however, as facts plainly show. The papacy in Europe still retains its millions upon millions of faithful, devoted adherents. Defeated upon some of its battle-fields, it is concentrating its forces upon others, determined to continue the conflict for

temporal and spiritual supremacy. It is a well-known fact, constantly reiterated by the leading newspapers of the day, that the ultramontane party is endeavoring to bring about a coalition of Catholic powers for the purpose of crushing Protestant nations and the kingdom of Italy, and re-instating the pope in possession of his papal states. We can only, in this connection, quote the prophetic language of Archbishop — now cardinal—Manning, uttered at the meeting of the League of St. Sebastian, on the 20th of January, 1874, (quoted by Gladstone, in preface to the Vatican decrees): “Now, when the nations of the earth have revolted, and when they have dethroned, as far as men can dethrone, the vicar of Jesus Christ, and when they have made the usurpation of the holy city a part of international law; when all this has been done, there is only one solution of the difficulty, a solution, I fear, impending, and that is

the terrible scourge of continental war, a war which will exceed the horrors of any of the wars of the first empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place." Such is the sanguinary strain, the bloody words that fall from the lips of an honored leader of Romish aggression; and such testimony, if requisite, could be multiplied. But while the forces are carefully marshaling in Europe, to renew the strife when favorable combinations promise success, the same is true of other countries, and pre-eminently of our own. The advantages accorded by our form of government in advancing Romanist interests, are not overlooked; the rule of the majority, so fundamental a principle in the choice of our rulers, conveys the hope that by increase, in the way of emigration and propagation, such a majority may be-

come available for their own ascendancy. Indeed, some of their writers, with more indiscretion than policy, boastingly tell us that such a desired position is only a question of time. Yes, time with its revelations and fulfillments will tell, and if their threat of eventually ruling the country and bringing Protestantism to complete submission, fails, as we believe it must and will, it will not be because there is the lack of the most energetic, determined perseverance and effort upon the part of that church to have it realized, and, on the other hand, of a correspondent firm, united resistance of Protestantism, and good citizenship against its encroachments, thus neutralizing the hostile plans and purposes of an enemy awaiting his opportunity of attack. The shortest time in which we may hope to see papal Rome renounced by her own people in this country,—as she is now repudiated in portions of Europe,—will be a period sufficiently

long to test endurance and arduous labor, although the defenders of civil freedom, of an open Bible, of Protestant Christianity, and of a public-school system, unite in putting forth a faithful and determined opposition. The Hyacinthes and others may even come out of the more hierarchical pales of that church, standing forth as modern reformers of it, but so long as it can keep its masses in subjection and ignorance, so long will it exert a vast influence in the world against free government, liberal education, and Christianity of the Bible. We must not close our eyes to the fact that in proportion to its decline of power as a leading, controlling factor in European states, so does it put forth all its craft, wisdom, and energy to retrieve its lost prestige among the nations, and its loss of political power and religious influence over the people.

It has been a question, for many

years in the Romish church, where its boasted infallibility was located. One party—chiefly composed of Jesuits and their followers—claimed that it pertained alone to the pope, as the constituted head of the church. Another party—principally of those who endeavored to protect the rights of kingdoms against papal encroachments—insisted that it belonged to a general council of those holding the highest official stations and authority in the church. Others again, striving to effect a compromise between these two, asserted that infallibility only adhered to the pontiff when his decrees were sanctioned by a general council, of which he was the head in virtue of his position. A multitude of tracts and books present and advocate these respective views. The second and third prevailed to a great extent, and greatly fettered the papal utterances, making popish dictations measurably powerless when com-

ing into conflict with the rights of kingdoms and of humanity. This was clearly seen and felt by the pope and the party upholding the highest hierarchical tendencies, and they successfully labored to increase the number of the first-named party, and with such success that the pope convened a general council for the express purpose of having the doctrine of infallibility irrevocably established in his favor. With this as a leverage, the pope hopes to wield again the power at which formerly Roman Catholic countries trembled, and to secure a salutary fear and obedience such as was wont to be given during the middle ages, those halcyon days of popish aggression and dominion. The question of infallibility is now settled; the decree is issued and accepted by the church; the dissent of eminent prelates is crushed, and their concurrence expressed in submissive terms; reason, history, and faith, are yielded to the

pope's demands, and the question is no longer an open one, subject to dispute or investigation. The pope speaks *ex cathedra*, and every good Catholic is expected to submit without daring to question the legitimacy of the infallible utterance. Romish prelates endowed with the pope's blessing, and guided by his instruction, return from that council ready to carry out whatever infallible counsels may hereafter issue from that head so unfriendly to civil and religious freedom; yea more, their own action and acquiescence pledges them to such a course of conduct. They come back to this country inspired with a renewed, though blind zeal, determined to eclipse, if possible, the greatest triumphs of the past by the brilliancy of future achievements.

Romanism is now endeavoring to establish itself in those countries where it is not so well known as it is by the people—through painful experience—of Italy, Spain, Austria, and other coun-

tries. In the old countries it has constantly come in conflict with states, resulting mainly from its being recognized as the state church. Defeated in its aspirations of being the exclusive state church, and holding the state under its alleged supremacy, it is carefully preparing to renew the struggle, and secure a coming victory. While it is thus working to-day in Spain and other kingdoms, it does not overlook the fair prospect afforded by the peculiar form of our government. While insiduously carrying on its European projects on a broad and comprehensive scale,—while dreaming of a Roman Catholic coalition of kingdoms sufficient to meet and overwhelm a combination of Protestant nations,—it is not negligent of its interests in the United States, but led on by intelligent guidance and a thorough knowledge of the points of attack, it seeks to re-enforce itself by recruits from the old country, by the influx of missionaries

and priests, by the reception of funds to be expended in works of extension, and by the employment of all means that may contribute to secure for itself consolidation, popularity, and influence. It does not require much attention to see that Romanism is closely observant of its own interests, of the weakness of its enemies, and of the means of aggression; and if Protestantism preserves its vantage-ground, it can only do so by a proportionate activity and vigilance. This enemy of ours is a foe that we dare not—without being guilty of the greatest imprudence and folly—despise.

Societies of propagandists in foreign states and countries make annual contributions for the spread of Romanism in this country, and these distribute large amounts of money to localities where most needed and effectual. The emigration societies form a powerful agency in its behalf, largely increasing and multiplying the membership toward the

longed for majority vote. Thus, for example, an Irish emigration society was formed a few years ago in this country, which is but another name for a Roman Catholic organization, which has for its object the introduction of a vast and constantly increasing Romish population. This society has a large capital and agencies in every state in the Union, from New York westward and southward. Let the reader consider how these and other co-operative measures have advanced Romanism in this country, and he must acknowledge that they are startling and full of warning.

In the year 1800 there were in the United States but one bishop, 100 priests, and about 50,000 laymen. To-day the Romanists can lay claim—according to the ecclesiastical summary, contained in Sadlier's Catholic Directory for 1875—to seven archbishops, 53 bishops, 4,873 priests, 4,731 churches, 1,902 chapel stations, 18 theological seminaries,

1,375 ecclesiastical students, 68 colleges, 511 academies and select schools, 1,444 parish schools, 215 asylums, 87 hospitals, and a population or membership of 5,761,242. To these statistics, we may add the recent addition of one cardinal prince.⁽¹⁾

A writer in the *Catholic World* says: "The question put to us a few years since, with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become (Roman) Catholic?' is now changed to, 'How soon do you think this country will become Catholic?'" He continues: "Soon; very soon, if statistics are true; for it appears, from the calculations of a late Protestant writer, that the growth of the Roman Catholic religion in this

(1) To indicate the rapidity of increase, we append the following table, taken from Dr. Van Dyke's "Popery the Foe of America." In 1840 there were 13 dioceses, 12 bishops, 373 priests, 300 churches and stations, and a population of about 500,000; in 1870 there were 53 dioceses, 62 bishops, 3,482 priests, 5,219 churches and stations, and a population of about 5,000,000. Hon. Mr. Gladstone, in his remarks on Romanism, makes the estimate that in 1790 there was one Romanist to 131 of our population, and now in 1875 there is one to every six! Such estimates need no comment; they speak for themselves.

country has been seventy-five per cent greater than the ratio of increase of population, while the rate of increase of Protestantism is eleven per cent less." Whatever reliance can be put in such statements, it remains true that the official statistics of the Romish church, in their own published statements, indicate a most wonderful and alarming increase. Stubborn and palpable facts, evidenced all around us, fully sustain those statistics. A professor in one of our western colleges saw, two years ago at Rome, a better map of that portion of this country, west of the Mississippi, than he had ever beheld at home, upon which the line of the Pacific Railroad was traced, and every spot was dotted, not only where settlements now are, but where they would probably be made in the future, and a conjecture recorded as to their anticipated importance. This is sufficiently indicative of the watchful policy of the church. These western places, where the

prairie winds now sweep without obstruction, are already,—even at present unoccupied,—by the Romish priest claimed as his own; saying to the observer that at this and that point, here and there, he will yet obtain a permanent foothold. These dots upon the map, marked in the present generation, are the future towns and cities of the next generation; the controlling, political, and commercial centers, where the priest proposes to concentrate timely resources and develop his energies and means.

Some, however, against all these facts, may say that there is nothing foreboding in all this to a free government. The idea that the Romish church should ever control the legislation of this country, and through such legislation manifest its real spirit against, and hostility to, Protestantism, is to them preposterous and unworthy of serious consideration; a subject upon which fears are groundless and alarm unnecessary. Let

us therefore continue to show how this increase, to which attention has been directed, can be used to secure, when desired, political control. The following facts will place the matter in a clear light: When we refer to the presidential election of 1840, as the starting-point, it will be found that a majority of 46,081 elected the president of the United States at that time; 38,801 elected the next president; 139,605 was the majority in 1848; 211,901 in 1852, and 460,865, 491,295, 411,231, 300,000, the respective majorities of succeeding elections. From the entire vote cast at these elections, we learn that, at a low estimate, about every eighth person is a voter. The population of the Romish membership now is nearly six millions, and this would make the vote of that church already over seven hundred thousand, or two hundred thousand more than the highest majority thus far cast, and twice and

three times the number of the majority vote in some instances. Let the majorities become still smaller, as in all probability they will, since the disposal of the question of slavery, and we discover that the Roman Catholic Church, which is a political church,—that is, controls the vote of its membership,—has a sufficient number of votes to hold the balance of power in our state and national legislation. Therefore it can,—as it has already to some extent in the past,—when the propitious time comes in the future, say to the great political parties, “We control over seven hundred thousand votes; what will you give for them,—what appointments and influences in your administration will you advance in our favor?” Is not this already the language in the vocabulary of the politics of the country? Is it uncharitable to say that there will be candidates and parties who will consider such propositions favorably, and

who, instead of rejecting them, will meet them with counter-proposals or bids?—especially so when the parties are nearly equally divided, and such a vote secured would inevitably obtain the desired victory. A much smaller minority than the Romanists control, has, in multiplied cases, determined the legislation of the government. Does any one doubt, judging from the past history of that church, that if the opportune time comes it will not fail to make a vigorous effort to secure the legislation of this government in its interests. Did it not some years ago afford us a most striking illustration of this fact in the case of the largest city of this country? Examine the tabular statement of the office-holders in New York City for 1868, and you will find that the following public officials were all Roman Catholics: The sheriff; the register or recorder; the comptroller,—whose duty it is to examine and cer-

tify accounts, the chamberlain or treasurer; the corporation counsel; the police commissioner; the president of the Croton board; the acting mayor of the city, and president of the board of aldermen; the president and clerk of the board of councilmen; the clerk of the common council, and fourteen out of its nineteen members; the president of the board of supervisors, and eight out of ten of its members; five justices of the court of record, and every justice of the peace in the entire city; all the police-court clerks; three out of four coroners; two members of congress; three out of five of the state senators, and eighteen out of the twenty-one members of the state assembly. Such was the religious and political cast of that municipal government; and it was admitted to have been the most corrupt city government that ever afflicted this country. Such admissions were made by all good citizens within and without its limits, ar-

resting the attention of the whole country by its flagrant rule. Indeed, it is within propriety to observe that so far as the city government was concerned, and the elements that controlled it, Sodom and Gomorrah might almost stand up in the last judgment day and condemn it as being a greater sinner. And with that array of office-holders, what was the influence upon the legislation of the whole state, in the direction in which the church desired legislation favorable to its interests? Let us take, for example, the important school interest, which, in the city, was controlled by the Romish church, and we find that, through exerted influence, the state legislature made appropriations for religious purposes to the amount of hundreds of thousands of dollars. These appropriations ran from small amounts given to charity schools, hospitals, &c., up to seventy-eight thousand, which latter was the appropriation in a single

case. This was repeated for a number of years, and the principle was craftily shielded by appropriating a moiety to some Protestant interests, but carefully reserving the lion's share. Again, the real estate of the city was largely affected by legislation in its behalf. Extensive and valuable tracts of ground were leased to the church for religious and so-called charitable purposes, at one dollar per year. This is true of a number of institutions, which pay a merely nominal sum for property that would command large rents. Reference is made to such facts to show what that church has done and is doing wherever it has control of city or state legislation; thus practically illustrating what it intends to do, and what it inevitably will do in every town, city, and state, just so soon as it obtains sufficient influence to insure success. The spirit exhibited in the past and the present teaches us plainly what, under such

circumstances, we are to anticipate; and the Romanist, under the hope of the prospect before him, is already defiantly asking the Protestant, "What are you going to do about it?"

The Romanist votes to advance the interests of his own church, which is well understood, from the evidence afforded by the past, to be in direct antagonism to Protestantism, to an open Bible, and to a free government. The lover of the latter must accordingly act, if desirous to retain those blessings. Safety requires the exercise of wisdom and prudence. The Romish church is also, in the sense specified, a political church; employing politics as a means of self-aggrandizement; and to insure its defeat, it must also be met politically. By its votes it seeks to obtain power, and by our votes this design must be repressed. Some may say that this is proscription and persecution for opinion's sake. But it is not such; for when a

church or any other organization arrays itself against our free institutions, aims a deadly blow at our civil and religious rights, and makes its boast that it will be a day of rejoicing when it can accomplish its purposes in their destruction, such danger precipitates counteraction upon our part. Every Protestant and every lover of civil and religious freedom would be recreant to duty, who would deliberately cast his vote to elevate that man to political power, whose church is a sworn enemy to that religion and form of government which make us free men, and which impart inestimable privileges and blessings. No man should be driven from the simple discharge of duty by the cry of persecution for opinion's sake on the part of him who, when he has secured the requisite power, invariably lays violent hands upon all that is most precious in the preservation of inalienable rights, such as our government graciously af-

fords. As well might the highwayman, who would destroy human life, cry out persecution when arrested in his deeds of violence and death, as that man who, when he has the influence, imperils the institutions of a free government. The latter will be the result here, just as it has been in other countries, just as it has developed the tendency on a small scale even in this, when the heads of the Romish church feel themselves fully warranted, by a numerical majority or by political combinations, to enter upon a vigorous attack. A leading Roman Catholic paper of St. Louis—“*The Shepherd of the Valley*”—makes the following declaration upon this feature of the subject: “In the future, when we shall have gained the ascendancy in this country,—as we surely shall,—then will it be true, even as our enemies now say, there will be no more religious liberty, as there ought not to be.” We can not thus

speaking concerning any other church, Christian or Jewish, because all others are lovers of civil and religious freedom; they do not occupy the relation of enemies, or conspire against that which is so dear to the heart of every one who is a true American citizen. And we must remember that there is no common ground upon which we can fraternize with the Romanist. The fundamental principles which bind him to a foreign prince, and which place him in abject submission to the infallible utterance of such a one, forbid a union. Come to him on the basis of the Christian religion and his pontiff, whose word is law, denominates you a "heretic" and a "schismatic," and you are the person against whom the prelates, by their consecration oath, are sworn "to wage war." Come to him again as a citizen of this free republic, and he tells you that your free government, your free schools, your free

press, speech, and thought, are delusions of the devil, atheistic, and godless, only calculated to destroy men's souls, and hence must be crushed. There is no ground as a common basis upon which you can meet and co-operate with the authorities of the Romish church. Religiously and politically, their flag is black; their oath is iron-clad, their arms are destructive; and all this is now fortified and defended under an immutable infallibility, which the head of that church arrogates to himself. However Protestants and men of the world may regard infallibility, and may even smile at its evident absurdity, it nevertheless remains a most powerful engine in the hands of designing men, by which the minds of millions are controlled, either for good or evil. When Dr. Cumming, of London, England, requested of the pope of Rome, in answer to a general invitation, the privilege of attending the meeting of the

ecumenical council, for the purpose of reasoning with its members upon the questions which separate Romanists and Protestants, the pope replied, that the errors which have been condemned by the Romish church in the past would not be proper subjects for discussion; as if to say to Protestantism, through Dr. Cumming, that infallibility had settled these questions, and also so permanently that they were not again to be re-opened. Upon matters involving the perpetuity of civil and religious freedom of a people, a word of warning, sustained as it is by such an abundance and variety of proof, ought to be sufficient.

CHAPTER IX.

Folly of encouraging Romanism in this country—The pope, where he is better known than he is here, expelled from Italy in 1848—Napoleon's soldiers, and Garibaldi's march upon Rome—Victor Emmanuel's election, and the pope's overwhelming defeat—The pope's titles—"Distance lends enchantment to the view"—Sentiments hostile to public freedom—Gladstone on the papal decrees—Dr. Manning speaking for the pope—The Roman Catholic system in a state of dissolution; but it will die hard—The mystery, Babylon is falling—The blood of the saints will be avenged—"The Lord God omnipotent reigneth."

In view of the effort now made by the Roman Catholic Church to plant herself, by immigration and otherwise, as a controlling power in this country. it is but folly on the part of any who

encourage her purpose. This appears evident from what has already been said respecting her policy and her complete subjection to the behests of a foreign potentate. This is corroborated by her acts and declarations, as presented in the preceding chapters, showing that she is engaged in sapping and subverting the institutions of both church and state, in the manner indicated; that is, in the direction of civil and religious freedom. But this folly becomes still more evident if we but consider that when nations in Europe, down-trodden for centuries, endeavor to release themselves from the popish yoke, and are to-day engaged in a bitter, unrelenting contest to beat back and keep down the exorbitant hierarchical claims, we, a free nation, and blessed with precious immunities, are encouraging the advances of the same church that has so long enslaved Europe, and is now striving to crush the rising civil and re-

ligious liberty in those old countries. The struggle going on across the ocean, should teach us wisdom and prudence. May we not legitimately inquire, What possible advantage can be derived by our nation, or humanity at large, if the Romish church obtains—even temporary—control of this country? Will the spirit of the past actuate her when triumphant? Why should we encourage the planting of the sprouts of the evil tree of Romanism in this country, when the old, decaying, rotten trunk is beaten to pieces and cast aside by its former supporters in the old country, and by other nations? If her fruits are so pleasant and conducive to the prosperity and happiness of nations, how comes it that the very people who for many centuries have gathered the same now so persistently refuse to continue to partake of them? On what portion of either hemisphere may that church be favorably known by its fruitage? Alas!

such has been the resultant of popish ambition and work, that to-day the advocate of Romanism can not point to a single influential nation of the earth and say, as once proudly was said, "You are still, as of old, the staunch defender of the faith."

It is reasonable to suppose that if the Romish church is the divinely appointed dispenser of blessings, as claimed, the people most directly in contact with it at the fountain-head ought to enjoy the richest of privileges, and ought to be the most obedient of subjects. A glance, however, at the prevailing sentiment, as it has existed and now exists in the immediate vicinity of the Vatican itself, indicates the exact reverse. The regard induced by a long-continued religious and temporal rule was specially manifested when in 1848 Italy expelled the pope from Rome, and a foreign prince, the French emperor, Napoleon, was required to restore the pontiff to

the pontifical city; and for more than a score of years the pope's authority was only maintained by the presence of a French soldiery. When the support of these foreign bayonets was withdrawn, the throne of the pope over the papal states tottered and fell. But a few years ago Garibaldi, in his march upon Rome and through the states of the church, the pope's own dominion, enlisted an army with which he compelled Pius IX. to seek refuge in the same castle from which Gregory XIII. rang the bells in triumph upon receiving the intelligence of the eight days' massacre of the Protestants in Paris, 1572. For additional evidences of loyalty to the church and pope of Rome, and for additional indications arising from hatred to the former rule of ignorance and despotism, and which the Italian people are measuring out to the pope without stint, it is only necessary to observe the enthusiastic welcome accorded to

the Italian liberators. And again, but a few years ago, under the very walls of the pope's apartment in the papal city, the commander of the Italian troops was greeted by a people perfectly frantic with joy; shouting to him as he came, "Long live Victor Emmanuel! Long live our liberators!" Aged men and women embraced the soldiers with the significant petition: "Do not leave us again in the hands of the pope, his priests, and his brigands." The doors of the inquisition were opened, and numerous church prisoners, as they were called, were liberated and restored to their friends and liberty.

Let the reader notice these prisoners; men and women guilty of no crime but the alleged one of not adhering to the faith and the practice of the Romish church; the kind of criminals that all Protestants are in the estimation of that church, and the kind of criminals, too, which that church has found and

imprisoned in every nation where she obtained the power, under the specious plea that it was better to put one heretic to death than to allow him to live and persuade others to become heretics; a plea which the infallibility and unchangeableness of that church has never forsworn, and which from her standpoint is regarded as strictly logical and consistent. But to return to the Italian sentiment. What was the result of the election in Italy, when that long oppressed and in various ways abused people had an opportunity given to them to decide by ballot who should be their ruler in the states of the church? The question before the people was this: whether they would have for their king Victor Emmanuel, or the pope. And when the vote was cast it was found to be most overwhelmingly decided; for the pope scarcely received one vote for every thousand given to Victor Emanuel. How natural it was for the holy father

—so-called—to contemplate, owing to the ingratitude of his children, a residence in Sicily or in the United States at that time. This election, which alone is so decisive an index of the popular mind, was held under the very shadow of the dome of St. Peter, and within the states of the church,—in the place and kingdom where Pius IX. had exercised unlimited temporal and spiritual control, with but a short interruption of two years since his inauguration, the 27th of June, 1846. Other facts, in the light of this great one, are unnecessary.

In relation to the pope of Rome, it is also true that “distance lends enchantment to the view.” Pontifex Maximus, The Holy Father, The Vicar of Christ, The Vicegerent of God, and, Our Lord the Pope,—titles given to the pontiff in this country indicative of his honor,—are spurned with contempt and anger by many of his own people in the country

where he is better known than here. There are reasons for such feelings on the part of his former subjects; feelings not merely confined to Protestants, but embraced by many who are still at heart attached to the Romish church, and anxious that in purely religious matters the pope should enjoy a kind of supremacy. The reasons as given by themselves are, that the pope has been and is still the defender of tyranny, when the people desire and love liberty; that he is the protector of priestcraft, where the people demand freedom of conscience in the reading and interpretation of the word of God. The incubus of the middle ages by which the first bishop of the church is weighted, makes him an unwelcome successor in the old dominion and among the nations of Europe. The ultramontane policy makes him a just object of suspicion to all enlightened statesmen. Not only Italians, but such men as Bismarck, Gladstone,

Castelar, and others, warn the nations against a contemplated mediæval reaction. We are not advancing gratuitous or unjust charges, when the following opinions are repeatedly advanced and promulgated in their public journals: First, that the principles of religious freedom, now prevalent in the nineteenth century, are not to be tolerated. Second, that it is the right and duty of the Romish church to govern kingdoms and states within its interests and in subjection to itself, and that this extends both to the old world and the new. Third, that the Roman Catholic Church should be the only state church, superior to the state, and that no other church shall be allowed to exist. Fourth, that to insure the triumph of the papacy and the supremacy of the pontiff, it is right to overthrow existing institutions in so far as they may conflict with the claims of the papal see.

The assertions just made are fully

sustained by Romanists themselves. The ultramontanes plainly declare the supremacy of the pope over all, while others, desiring to admit a religious supremacy of the pontiff, are opposed to his civil claims and interference with kingdoms, at the same time maintaining their loyalty as citizens to their respective states. Both of these classes, the one by supporting the hierarchical tendency to the utmost and the other by attempting to throw around it certain restrictions favorable to allegiance to civil government, clearly and unmistakably manifest the truthfulness of our statements.

In this country the loyalty of many Romanists is undoubted, as exemplified in the recent war; and this results from their occupying the position of the moderate party. But under the influences now at work, and brought forth by the ultramontane movement in Europe, the Romish church in this land

is becoming rapidly leavened with the old spirit, which is seen in the fact that the church, as such, is exerting its influence in the political arena. It does not require great sagacity to observe that the church is shaping its course preparative to using its whole power in behalf of that political party which will best promote its designs. In such a struggle, ambitious prelates, bound by oath to the pope, will secure the co-operation of the lower clergy and of the masses, whatever may be the protest made here and there among the more intelligent of the clergy and laity who perceive the dangerous tendency. The rallying cry will be, "Romanists first, citizens next;" and this, under the peculiar organization of Romanism, which binds its followers to an infallible pontiff, will secure the practical guidance of the masses, and, if requisite, the introduction of a coercive policy to secure the votes of the church in any

direction indicated by its superiors. If we desire to see this policy exemplified we have only to look at Germany, and behold the conflict raging. The question with statesmen is: "Shall Germany be ruled by Rome, or by herself? or, Which shall be the stronger, the laws of the empire or the decrees of the pope?" The Right Hon. Gladstone, of England, who has carefully studied this subject, and from his position and experience is abundantly able to do justice to it, explicitly says: "In the presence of these decrees, it is no longer possible for English Catholics to pay to their sovereign, the queen, a full and undivided allegiance." And again: "The Vatican decrees do, in the strictest sense, establish for the pope a supreme command over loyalty and civil duty." "It is in my opinion an entire mistake to suppose that theories like those, of which Rome is the center, are not operative on the thoughts and actions of men. An

army of teachers, the largest and most compact in the world, is ever seduously at work to bring them into practice. Within our time they have most powerfully, as well as most injuriously, altered the spirit and feeling of the Roman church at large; and it will be strange indeed, if having done so much in the last half century, they shall effect nothing in the next." The same is true of this country, seeing that the papal decrees—which so far as they relate to the civil power have, owing to a minority, remained a dead letter in this nation—are received by the popish prelates, and are becoming more and more disseminated among and adopted by the Romish population. Dr. Manning, one of the most distinguished prelates of the church of Rome, in a sermon preached at the cathedral of Kensington, England, on the 9th of October, 1864, and speaking for the pope, puts into the mouth of the latter the following: "I acknowledge no civil

power. I am the subject of no prince. And I claim more than this; I claim to be the supreme judge and director of the consciences of men,—of the peasant that tills the field, and of the prince that sits upon the throne,—of the household that lives in the shade of privacy, and of the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong.” Such is the power against which other nations are contending, and it is the same which is now seeking to establish itself more and more firmly in our own land. The danger, too, increases in proportion as that church declines in other lands, and sends its European, popish population to swell the millions already drilling for the conflict on the political arena.

If such facts and warnings are not properly regarded and acted upon by the civil, educational, and moral influences of the citizens and Protestants of this generation, the citizens and Protestants

of the next generation of this country will regret with profound sorrow that they were not heeded. We do not believe that the Roman Catholic Church will secure a final and permanent triumph in this country,—for we believe that the spirit evinced by England and Germany would be repeated,—but it may, if we resist not, triumph temporarily and bring upon us, as a nation and individuals, incalculable misery. The question is, Shall it even triumph temporarily and bring us into subjection to the will and caprice of a foreign potentate? Shall it entail upon us, even for a brief period of time, the bitter experience with which that church has afflicted so many nations in the past? The Romish church, however it may numerically increase here and there, is, so far as its temporal power and its arrogant claims over nations is concerned, dying; but even in this direction it will die hard. Like the headless hornet, it will sting, and like the mortally

wounded beast, it will still fiercely gnash its teeth and bite. The remaining years of this century will be those in which it will desperately endeavor to obtain its ancient dominion. It will continue to curse the light, which causes nations to refuse its highest claims; but the light will not heed nor fear its continuous anathemas while persistently exposing and dispelling its encroaching darkness. The pope of Rome has blasphemed the God of heaven by the declaration of his own infallibility, and his kingdom, in consequence, is numbered. The handwriting of God is already traced upon the walls of the Vatican. The thoughts of the king of the modern Babylon are troubling him; the joints of his loins are loosed and his knees smite one against the other with fear for his dominion. Men and angels are preparing to join in the proclamation, "The mystery, Babylon the great, the mother of the abominations of

earth, is falling, is falling. Salvation and glory and honor and power be unto the Lord;" for he is avenging the ashes of Wycliffe, the blood of Hadrian, Huss, Latimer, Cranmer, the hundred thousand Huguenots, the Vadois and the Waldenses, the dwellers in the Netherlands and inquisitorial Spain, Italy, Mexico, with hundreds and thousands of others who nobly met death for the truth's sake,—who were burned and beheaded for the witness of Jesus and for the word of God,—who did not worship the beast, or the false prophet, or his image, neither had received his mark upon their foreheads, nor in their hands. God will avenge the blood of all these upon papal Rome; "for the Lord God omnipotent reigneth," and rewardeth both the just and the unjust forever and ever. May the Lord keep the people of this entire land to be watchful of the important and sacred trust committed to them.

CHAPTER X.

Brownson's admission of the necessity for the reformation of the Roman Catholic Church—Indulgences and indulgence auctioneers—Price of indulgences—Robbery of John Tetzel—What is meant by an indulgence—Purgatory—Missionary meeting in one of the towns of Ohio—Ignorance and thriftlessness of Roman Catholic countries in comparison to those which are Protestant.

Orestes Augustus Brownson, the somewhat celebrated Roman Catholic, and editor of one of the principal reviews of his church, admits that a reformation was necessary in the church of Rome prior to the time of the reformers. This is only corroboration of the fact already stated, that councils, diets, and pontiffs made such admission as even called for a reformation. Such statements, therefore,

have no special merit, being only the reiteration of a well known historical fact, unless we accept of them as a vindication of the labors of the reformers. Thus viewed, they ennoble the work of the reformers, and the more so if we but consider that persons in private stations, under God's blessing, performed that which emperors, kings, councils, diets, and a few well-disposed popes failed to accomplish. This was no affair suggested by mere worldly policy, or by a sense of personal emolument. The pope's majesty and power had to be confronted by those who belonged to his own communion; and we well know how long men, actuated by the truth, hesitated, in view of taught respect and allegiance to the pope, to rise up in opposition. The Roman pontiff was not then, as now, a feeble tenant of the Vatican, but one at whose feet the kings of the earth trembled, and one whose command the nations obeyed. The leading nations were all bound by

special ordinances to the see, and there were none sufficiently enlightened and powerful to take the initiative in reformatory work, as evidenced in the councils extending from 1409 to 1443. The Gallican or constitutional theory, the opposition of emperors and kings, were almost exclusively based upon temporal matters, the protection of the rights of states against papal claims and encroachments. Statesmen were more concerned in upholding monarchy against the Vatican than in considering the religious aspect of the papacy; the latter being only presented in so far as it afforded leverage by which the former might be sustained. While it is true then, as we have shown, that there was, owing to political struggles and the sharp attacks provoked by them, and declining prestige of the pope; while increasing intelligence and learning, the schisms of the papacy, the intrigues and wars of the popes, aided materially in preparing Europe for the

labors of a Luther, &c.; yet it must not be overlooked that such was the authority of the pope that no one could attack the religious doctrines of the church without personal danger, the imminent risk of life. This arose from the simple fact that, however statesmen might combat the political or temporal power of the papacy, the Romish church was the only state church whose supremacy was not only allowed by the wisest and most politic of men, but guarantied by treaties and laws which pledged the state to allow no other to be established, and even to crush all that the church might designate heresy. Whatever historical preparations, and whatever the pressure against the secular usurpations, still, the purely ecclesiastical authority was ample enough, without a special intervening Providence, to crush all reformatory effort in the direction of the religious and doctrinal. It was no small matter to enter upon the pathway of a reformer;

it demanded a moral courage, such as the consciousness of truth and love toward God and man alone can inspire. Hence, when Roman Catholics admit the necessity of reformation, the difficulties and danger connected with the same greatly enhances our indebtedness to the men who braved and endured them in order that they might break the yoke of ecclesiastical bondage, restore liberty of conscience, and sustain the rights of the individual and of the state. The Scriptures alone could influence men thus to arise, when the nations still believed that the pope held in his hand the keys which could shut the door of life and open the gates of death for all those who rebelled against his authority, —a pretentious claim which to-day is still professed, and which exhibits itself in the pronouncement of anathemas against offenders. In consideration of the magnitude of the work, the fearful animosity that it excited, the personal experience

elicited, the grand results flowing from it, we hesitate not in asserting that the reformers themselves were specially supported and strengthened by God, and that they realized the truth of the promise that God is a refuge and help to his people, and that they who wait upon the Lord shall have their strength renewed. Deservedly did they become the brightest luminaries, powerful and constant, of their century, and their names are destined to glow with honor down the cycle of ages until time shall be lost in an incomprehensible eternity, in which they ever reap a great reward.

Luther was, as Fisher (*History of the Reformation*) observes, "the hero of the Reformation," and "without him and his powerful influence, other reformatory movements, even such as had an independent beginning, like that of Zwingli, might have failed of success." Archdeacon Hare (*Vindication of Luther*) notices that while Melancton, Calvin,

and others may be considered, as eminent divines, apart from the Reformation, it is impossible to contemplate Luther thus separated, being identified with his great work in such a manner that "Luther apart from the Reformation would cease to be Luther." Numerous writers have shown, and have largely quoted Luther's own declarations and letters to the pope as indicative of the same, that at the beginning of the struggle Luther still, unconscious of the inevitable result and the hopeless antagonism produced, professed the warmest attachment and submission to the supremacy of the pontiff. Causes, which evidence a heart-felt attachment for the truth and a pure desire to advance the interests of those around him, impelled the reformer, at first reluctantly, directly to attack the pontiff, and finally to deny his supremacy. Let us again briefly consider the one which was the immediate cause of leading Luther to enter upon the dangerous course that

resulted in constituting him, as Dorner says (*History of Protestant Theology*), "One of those great historical figures in which whole nations recognize their own type." Prominent among the errors and practices of the church, and which was perhaps the most pernicious at the time, was that of the doctrine of indulgences. This rendered the iniquity of prelacy so apparent, and fastened the guilt of subverting the truth for the sake of gain so completely upon the Roman see itself, that it afforded the proper leverage, owing to its influence upon the minds of the reflecting everywhere, for the commencement of a reformatory work. When Pope Leo X. ascended the papal chair in 1513, the magnificent church of St. Peters was in course of construction, and in order to provide means for its speedy building, indulgences were issued which insured the remission of sins to all who purchased them, and thus contributed to the erection of the edifice. These indul-

gences were sold first by the wholesale to those who expected to resell them again. The right of territory was granted, after the manner of a patent-right, or book-agency, and these were divided and subdivided, and thus "farmed out." Those who bought a large number of these indulgences proceeded, in order to make the most of their purchase, to employ the best criers or public salesmen as indulgence auctioneers. The countries were thus parcelled out and active agents set at work, so that, Erasmus tells us, "everywhere the remission of purgatorial torment is sold; nor is it sold only, but forced upon those who refuse it."

In the history of indulgences it is found that the earlier relaxation of penance and commuting of temporal penalties by accepting offerings of money, led to the system of plenary indulgences, ordained by the popes in connection with the jubilees and pilgrimages to Rome, thus opening a channel for a most lucrative traffic

and bringing millions upon millions into the papal treasury. Such indulgences, by the aid of subservient theologians, were based on a convenient fiction, namely, that of supererogatory merits, a treasury supplied to the church, which could be dispensed, at the option of the hierarchy, to those who lacked. They gave the promise that, under the authority of the pope and by virtue of his being the dispenser of this treasure of merit, the purchaser should be absolved from all his sins, transgressions, and excesses whatsoever, and, as proof thereof, it was guarantied that the purchaser should be restored to the innocency which he possessed at his baptism. For a money consideration, and not through a love for suffering souls, it was bartered that at death the gates of punishment should be shut and the gates of paradise should be opened to the purchaser.⁽¹⁾

(1) We append one of these letters of absolution, that the reader may see how they were worded, when signed by "the brother, John Tetzel, Com"
"Our Lord Jesus Christ, have mercy on the, N. N., and

Here was a commodity just suited to the avarice of the prelacy and admirably adapted to depraved humanity. To multitudes in the communion of the church it was highly attractive and commendable, seeing that at a small monetary cost the greatest of sins could be condoned, instead of treading the scriptural path of repentance and self-denial. It is not surprising therefore to learn that these indulgences sold at a rapid rate, finding a multitude of ignorant and superstitious purchasers. In a publication of the Romish church; entitled, "The Tax of the Romish Chancery," we learn that the

absolve thee by the merit of his most holy sufferings! And I, in virtue of the apostolic power committed to me, absolve thee from all ecclesiastical censures, judgments, and penalties that thou mayest have merited; and further from all excesses, sins, and crimes that thou mayest have committed, however great and enormous they may be, and of whatever kind,—even though they should be reserved to our holy father, the pope, and to the apostolic see. I efface all the stains of weakness, and all traces of the shame that thou mayest have drawn upon thyself by such actions. I remit the pains thou wouldst have had to endure in purgatory. I receive thee again to the sacraments of the church. I hereby re-incorporate thee in the communion of saints, and restore thee to the innocence and purity of baptism; so that, at the moment of death, the gate of this place of torment shall be shut against thee, and the gate of the paradise of joy shall be opened unto thee. And if thou shouldst live long, this grace continueth unchangeable till the time of thy end. In the name of the Father, of the Son, and of the Holy Spirit. Amen."

following were the prices at which they were sold, adapting them to the monetary condition of the masses. Thus, for example, for making a false oath in a criminal case, the cost was nine shillings; for sacrilege, ten shillings and six farthings; for robbery, twelve shillings. This last charge suggests an incident that is said to have occurred at this time. John Tetzels, one of the principal indulgence auctioneers, was robbed of the chest containing the money obtained by the sale of indulgences, and when the thief was apprehended and brought before him, the robber coolly presented, as his defense, an indulgence for robbery, which Tetzels himself had sold to him. The tax-list continues: for burning a neighbor's house, twelve shillings; for laying violent hands upon a clergyman, ten shillings; for murdering a layman, seven shillings; for simony, ten shillings; and thus through a long catalogue of iniquities, the prices for the perpetration of

which ranged from a few farthings up to shillings and pounds, suited to the means of the poor. But numerous writers assert and give the proof that a scale of prices was adopted in proportion to the rank and wealth of the person applying.⁽¹⁾

It is also in proof, substantiated by facts, that, whatever may have been the restrictive idea of the authorities at Rome, the vendors of such indulgences sold them, not merely to cover the sins of the past, but even contemplated, intended sins still future. This abuse of the doctrine, which then deservedly aroused the indignation of the enlightened and the common sense of the unlettered, has been

(1) Thus, for example, Merele D'Aubigne (History of the Reformation, Vol. I, p. 215) says: "Kings, queens, princesses, archbishops, bishops, &c., were to pay, according to the regulation, for an ordinary indulgence, twenty-five ducats; abbots, counts, barons, &c., ten; the other nobles, superiors, and all who had an annual income of 500 florins, were to pay six; those who had an income of 200 florins, one; the rest, half a florin. And further, if this scale could not in every instance be observed, full power was given to the apostolic commissary, and the whole might be arranged according to the dictates of sound reason and the generosity of the giver. For particular sins Tetzels had a private scale. Polygamy cost six ducats; sacrilege and perjury, nine ducats; murder, eight; witchcraft, two," &c. The simple fact is, that whatever the scale of prices, the same was, more or less, accommodated to the wealth of the applying parties; the poor and the rich respectively paid proportionally to their means.

discarded by the papal chair; but whatever modification now exists, it is still true, as then, that the pope professes to bestow indulgences which remit not merely the punishments enforced by canonical law, but all temporal punishments, including those of purgatory after death. The indulgence does not grant the liberty of committing sin (although its tender and manner of securing it virtually encourage sin), but it removes or remits the temporal punishment due to sin, by virtue of a complete pardon of its guilt through the assumptive bestowal of the merits of Christ and the saints, lodged in the church. However much the Romish church may, through prudence, discard the outrageous abuses fastened upon the doctrine by some of its eager and unscrupulous indulgence vendors, it still retains the error and guilt against which Luther protested. The Roman Catholic catechism defines indulgence to be "the remission of the temporal penalty due for

sin after the eternal penalty has been forgiven." That is, God forgives the greater punishment, but not the lesser one until the pope pleases to dispense out of the existing treasury of merits. It is a cunningly-devised doctrine, adapted to exalt the power of a church over man, and which virtually places his destiny before and immediately after death in the hands of the priesthood. The church, over against the Bible teaching and that the greater blessing includes the lesser, teaches that when God has forgiven sin and remitted the eternal punishment thereof,—as the priest may officially pronounce,—there still remains a temporal punishment, which, if not endured here, must be suffered after death in purgatory. This deduction, so unscriptural, is founded upon another which distinguishes between the guilt of sin and the punishment of sin; or we are assured that the former can be pardoned, while the latter, so far as purgatorial punish-

ment is concerned, still remains. If, in astonishment, we ask how this can be so, the Romanist informs us that it arises from a distinction made in sin; that there are two kinds, namely, mortal sins and venial sins, the former (that is, the greater,) God can forgive, but the latter (that is, the lesser,) he can not pass by without the infliction of punishment. If a man dies in mortal sin, he goes "to hell for all eternity," but if he dies in venial sin, the mortal sins having been forgiven of God, he must endure "the purgatorial fire, in which the souls of the pious, being tormented for a definite time, are expiated." (See the catechism of the Council of Trent.)⁽¹⁾ Now, indulgences are sold

(1) It is difficult to reconcile the traffic of indulgences with Romish statements of the distinction between mortal and venial sin, seeing that many so-pronounced mortal sins were included in the category whose punishment was professedly remitted. While explaining purgatory it does not indicate how popes could forgive the punishment due to certain sins. That the reader may judge for himself, we give an extract from the Romish "Abridgement of Christian Doctrine," as quoted by Dr. Cumming, section on Romanism, page 395: "*Question.*—Whither go such as die in mortal sin? *Answer.*—To hell for all eternity, as you have heard in the creed. *Q.*—Whither go such as die in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them? *A.*—To purgatory till they have made full satisfaction for them, and then to heaven. *Q.*—By what kind of sins are the commandments broken? *A.*—

or bestowed out of the merits at the pope's disposal, in order that the purchaser or recipient may escape the purgatorial fires due to venial sin, and which even may, after the remission of eternal punishment due to mortal sin, still temporarily attach itself to mortal sin. Such is the strange, self-contradictory, and unscriptural status of the Romish church.

This was one of the doctrines that Luther attacked; a doctrine heightened by the extravagant abuses superadded by its overzealous auctioneers, and which we will suppose was done without the connivance of a pope desirous to fill his coffers with treasure or soul money. Taking for granted that Leo X. never authorized Tetzel and his compeers to enhance the value of indulgences by impious, indecent, and shocking language

By mortal sins only; for venial sins are not, strictly speaking, contrary to 'the end of the commandments, which is charity. Q.—When is a theft a mortal sin? A.—When the thing stolen is of considerable value, or causes a considerable hurt to our neighbor. Q.—When is a lie a mortal sin? A.—When it is any great dishonor to God or notable prejudice to our neighbor." Such are some of the vain distinctions made by man.

and descriptions, yet a sufficiency remains in the claims set up by the pontiff, in the unauthorized and dangerous prerogatives of pardoning power contained in it, in the lessening and dishonoring of Christ's special and incommunicable authority, that an enlightened believer in the word of God must turn from it as a deluding, superstitious, and destroying doctrine. Luther, with the knowledge then possessed, could not tolerate the scandalous traffic going on around him, and in the theses, alluded to in a previous chapter, vigorously opposes the same. It is well to recall his words. In thesis 5, he says: "The pope has no power or intention to remit any other penalty than that which he has imposed, according to his good pleasure, or conformably to the canons, that is to say, to the papal ordinances." Thesis 6: "The pope can not remit any condemnation, but can only declare and confirm the remission that God himself has given,

except only in cases that belong to him. If he does otherwise, the condemnation continues the same." Thesis 36: "Every Christian who feels true repentance for his sins has perfect remission from the punishment and from the sin, without the need of indulgence." Thesis 37: "Every true Christian, dead or living, is a partaker of all the riches of Christ, or of the church, by the gift of God, and without any letter of indulgence." Thesis 52: "To hope to be saved by indulgences is to hope in lies and vanity, even although the commissioner of indulgences, nay, though even the pope himself should pledge his own soul in attestation of their efficacy." Thesis 66: "But the treasures of the indulgence are nets, wherewith now they fish for rich men's wealth." Thesis 81: "This shameless preaching, these imprudent praises of indulgences, make it difficult for the learned to defend the dignity and honor of the pope against the calumnies of preachers, and the subtle

and artful questions of the common people." In this remarkable production, the product of Bible reading and religious experience, Luther, unconsciously, struck a deeper blow at the foundation of the papacy than he himself realized. The theses taken as a whole display such confidence in and such a lack of knowledge respecting the pope's intentions and claims, as, for example, in thesis 50: "We must teach Christians that if the pope knew the exactions of the preachers of indulgences he would rather that the metropolitan church of St. Peter were burned to ashes, than to see it built up with the skin, flesh, and bones of his flock;" such a mingling of regard for the pontiff's supremacy and power of the keys with a denial of his ability to free souls from purgatory; such concessions with powerful blows, that we may well receive the utterance made by him at a later period concerning these theses: "I allow these propositions to stand, that by them it may

appear how weak I was, and in how fluctuating a state of mind I was when I began this business. I was then a monk and a mad papist, ready to murder any person who denied obedience to the pope." The vitalizing germs of the Reformation were in these theses, and as the conflict begins and widens, the reformer, by anxious and careful study of the Scriptures, has the truth not only confirmed, but strengthened, and by contact with the crooked and cruel policy of the Romish authorities, has at length his eyes opened to the arrogant and unscriptural claims of the pope himself. The result is so well known that it need not be repeated, owing to the labors of other reformers and the continued effects flowing in rich blessings upon Protestant nations.

Purgatory itself, which is so directly opposed to the cleansing efficacy (I. John i. 7) of Christ's blood, and which was utterly unknown to the primitive church, is conveniently adopted as a powerful in-

strumentality to advance the claims of the priesthood. It is a place of punishment exclusively erected for the faithful and pious of the Romish communion, and is thus defined in the creed of Pope Pius IV. "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful." The Council of Trent adds in its decree on purgatory that the souls detained in it are specially aided "most chiefly by the acceptable sacrifice of the altar." Some of the Roman Catholic saints, we are assured by Bellarmine and others, have been permitted to visit and see, actually and really, and not in mere poetical vision as Dante, the misery of purgatory, and they describe the torments to be inexpressibly dreadful, so that some mistook the place for hell itself—as for example, St. Christina. Souls too, under purgatorial fires, have been allowed—so prominent church officials inform us in printed works—to return to earth in or-

der to notify the pious of their dreadful condition, and that their sufferings could be mitigated and their ultimate release be effected by the prayers, alms, and masses of the living. The deliverance of souls from purgatory forms the most lucrative business of the church; it pays largely and forms a constant means for increasing the revenues of the priesthood and of the church. Luther was weak enough to suppose when he posted his theses, that the pope out of pure love for souls suffering so dreadfully, would cheerfully dispense the accumulated treasury of merit without money or price; and Protestants to-day still think, in their simplicity, that with such a surplus of merit conveniently on hand, it is strange that the pope does not at once cause a general deliverance, or at least bestow pity and mercy without the constant demand for money. A little compassion is indeed vouchsafed: those who are not able to pay liberally, either in indulgences

or masses, for the removal of the souls of their friends from the flames of purgatory, may nevertheless have the satisfaction of knowing that on the second day of November of each year, called by way of distinction, "All-souls-day;" such souls in purgatory will be remembered in the prayers and masses of the church. This concession, meager as we may estimate it, is, after all, only one way to direct the attention of all to their duty to give liberally for the sake of those in torment.

In this country we are not yet favored with the pictures and representations which, as in Europe, &c., obtrude the fires of purgatory upon the notice of the people to dispose them to give money. The boxes to receive the alms in behalf of purgatorial sufferers are not yet so ostentatiously presented as among other nations; but the machinery of the system is set up here, and under its skillful manipulation the ecclesiastical robbery is kept up by which here, as elsewhere, the

poor and the ignorant adherents to the Romish faith are made, under the plea of saving loved ones, to give up their property. The orphan even, in order to save beloved parents, is robbed of the pittance that they have left. All classes and conditions bear the grievous burden imposed, and must, if consistently believing and commiserate, pay for pretended mercy and deliverance. So injuriously has this churchly demand of pay for departed souls, shut up in purgatorial fires, been in the past, that nations have endeavored to restrain some of its ruinous results by legal enactments. Thus, for example, some years since the Belgian government found it necessary to pass a state law against it, in declaring that money left by a dying bequest or will to a priest or confessor should not be a valid one in the estimate or ruling of the courts of law, by reason of the fact that the property of the dying and the dead was found, owing to the appeal to superstitious

fears, to be passing into the hands of an avaricious priesthood. History evidences that the riches of the church have been mainly accumulated through this source of revenue. A most sad and heart-rending appeal is often made to the feelings of the living to interest them in the deplorable condition of their relatives, friends, and acquaintances writhing in the fearful torments of temporal punishment. At a missionary meeting, so-called, held a few years ago in one of the towns of Ohio, one of the missionaries of the Romish church portrayed to the congregation assembled, how persons were tossed to and fro in the purgatorial fires, and how satanic angels would thrust them under the flames whenever any of them appeared with his head above them! This horrible picture was presented to operate upon the sympathies of the people. Such a meeting sadly needed, for the sake of the truth, other missionaries to missionate among "the missionaries" there.

assembled. Thankful are we to God that he raised up men like Luther and his contemporaries, who held up the forgiveness of God in Christ Jesus, over against this miserable, degrading, popish doctrine of purgatory and indulgences, thus exalting and honoring the expiatory blood shed upon Calvary.

We can but enumerate a few more of the errors of the Romish church from which the Reformation delivered us; errors too that are persistently held and inculcated as requisite to be practiced by every true believer in that communion. The placing of tradition upon an equal footing, as binding authority, with the Scriptures,—the incorporation of the apocrypha with the canonical books,—the restrictive interpretation of the Bible “according to the unanimous consent of the fathers,” or according to the sense adopted by church authorities; these are all recognized as important auxiliaries in sustaining the distinctive claims of the church.

They are a conveniently arranged armory from which to draw supports to sustain every alleged departure from Holy Writ. The Reformation position, ever maintained, is, that for doctrine and religious practice the Holy Scriptures alone constitute the infallible guide and directory. Then again, the introduction of seven sacraments and many ceremonies, the peculiar doctrines of penance and justification largely connected with priestly absolution, the propitiatory sacrifice of the mass which gives the priesthood such vast power over superstitious minds, the invocation of saints, the special intercession and worship of Mary, the apostolical succession upon which so great pride is manifested, the power of performing miracles continued in the church, the "immaculate conception of the Virgin Mary, the honors paid to relics and power attributed to them, the injunction of numerous festivals, the obligations of the confessionals, the institutions of nunner

ies, orders, and notably of the Jesuits, the conveyance to the bishop of ownership of church property; all these, in connection with others mentioned, form a system most artfully adapted to secure control over the consciences, liberty, wealth, &c., of the people, and to elevate the priesthood and hierarchy into a special privileged ruling class. The intelligence of Protestants is amply sufficient, with the Bible in hand, to refute a system which presents so many glaring departures from the simplicity and grandeur of scripture teaching. In looking at the system as a whole, it is well to notice that, as it stands to-day with its newly official-added doctrines of the immaculate conception and infallibility of the pope, it is the growth of many centuries, its maturity being reached when it was supported and upheld by the darkness and ignorance of the deplorable "middle ages." No careful reader of history—much less a Bible student—can fail to see how the primitive

church doctrines were gradually obscured, then perverted, and finally substituted by the ones now in vogue in the Romish church. The truth even retained,—for truth still in a measure pertains to it,—is practically neutralized by the wonderful human additions which hierarchical tendencies and claims have added.

Leaving controversy on doctrinal points and practices aside, the labors of the reformers can receive no higher eulogy than that which arises from the practical results. Acknowledging the reception of the truth, the spiritual and eternal benefits as contained in an unfettered gospel of grace and realized in personal appropriation, to be of incalculable value,—the greatest of all blessings conferred,—it is sufficient for us to contrast the condition of Protestant nations and kingdoms with that of Romanist. Christ himself has taught us: “Ye shall know them by their fruits.” If Romanism is the divinely appointed instrumentality, aristocracy, or

monarchy, by which the nations are to be blessed, as claimed, it is reasonable to suppose that those nations specially under its fostering care should, above all others, be in a prosperous and happy condition. But what are the facts? It is the more important to ascertain these since Protestantism is stated by Perrone,—one of the most eminent theologians of Rome,—in his catechism on Protestantism, to be “horrible in theory, immoral in practice; it is an outrage on God and man; it is destructive to society and at war with good sense and decency.” These are grave charges, and if true, can be readily verified by a comparison of Romish and Protestant countries. Without instituting a comparison ourselves, and which every reader is competent to perform for himself, we are content to refer to those made by others. The testimony of the distinguished writer of English history, Macaulay,—himself partial to Roman catholicism, as his voting for the Maynooth

grant and for the so-called popish rights indicate, and himself not so favorable to Protestantism but that he could indulge in disparaging remarks,—is worthy of notice, as the weighty expression of a historian and scholar.

In the History of England, vol. I., p. 37, 38 (Lippincot's edition), we read: "From the time when the barbarians overran the western empire to the revival of letters, the influence of the church of Rome had been generally favorable to science, to civilization, and to good government. But, during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have under her power been sunk in poverty, in political servitude,

and in intellectual torpor, while Protestant countries, ever proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburg, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds

that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France." These words, which excited so greatly the wrath of popish advocates, are abundantly proved both by history and existing facts, while the exception intimated is confirmed by the

well known Gallican theory, which so often led to conflicts between the papal see and France. The material for instituting such comparisons are abundant, and the reader, if desirous to make them, has only to take the map of the world and mark the Roman Catholic and Protestant countries, and then notice their relative positions in the scale of states and nations. The papal states, which have more immediately enjoyed the paternal and fostering care of the holy father, ought, if the claims of the papacy are just and true, to be the most highly favored, moral, and prosperous places on the earth. But what are the facts after many centuries' realization of the special rule of the Roman see? Let Gladstone, Wylie, Seymour, Murray, De Sanctis, Cumming, and many others, present us with the statistics of crime, education, &c., indicative of the fact that no Protestant state, wherever located, can be compared, in point of vice, ignorance,

oppression, &c., with the papal states themselves; and which statistics show have wonderfully improved under the care of the Italian government. While these facts are startling and convincing, we need no better proof than that afforded by the immigration from such states, and the resultant ignorance and crime manifested in this country arising from that entailed population.

May we not therefore, in conclusion, say, that if such is the fruitage of Roman catholicism in its own favored localities, should we not carefully guard that liberty, bestowed by Protestants, under whose benificent influence and tendency our prosperity and glory as a nation have been developed? Taking into consideration the lessons taught by the growth of nations,—the vigorous and the stunted,—ought we not to resist the encroachments of that church, which has crippled the advancement of its own people by interfering with their civil and religious

rights, and by binding them a down-trodden race to its hierarchical claims? Surely, if history has any force, if experience possesses any value, if our liberties are precious, then it becomes us never to forget the warning of the patriotic and noble Frenchman, Lafayette, himself a Catholic, but a Gallican Catholic, when he uttered the memorable sentence, "If ever the liberty of the United States is destroyed, it will be by Romish priests." This warning has been given by many others (see, for example, that of the Duke of Richmond, governor of Canada, quoted in "Romanism as it is," p. 701, &c.); and the time is rapidly approaching, yea, is at the door, when, if neglected, the fatal prophecy, through our own recreancy, may be bitterly realized.

CHAPTER XI.

Our free-school system—Hostility of Romanism to it—Objection to the reading of the Bible in the schools only a pretense on the part of Romanists—Our free schools declared atheistic and godless—Moral and religious subjects in our school-readers—Extreme folly and inexcusable guilt of Protestant parents who patronize Romish schools—Such become the destroyers of their own children—What a priest says concerning Protestants.

It is to the interest of the Romish church to keep her people in ignorance, for such a people will be more submissive and obedient to the dictations of a priesthood than those more enlightened. The more the masses are kept in an unlettered condition, the more readily will they yield an unquestioned assent to the temporal and religious claims of the Roman see. The proof of this is found in the facts, that the Reformation was preceded, con-

nected with, and followed by a revival of learning; that men of letters have always been, as seen even in Gallican or liberal Catholicism, the most hostile to the extreme claims of the papal chair; that the education of the people in exclusively Roman Catholic countries, including the papal states, has been greatly neglected, and, that the intelligence of Protestant lands is far advanced beyond that of Romish. In the latter, education is reserved for the favored few, and even then conducted so that it may contribute to the interest of the church, while the masses have no facilities afforded to lift them up out of their mental degradation. But here we must not mistake: when Roman Catholicism finds itself in Protestant lands confronted by educational facilities tendered under the auspices of the government and of Protestantism, anxious to elevate the multitude, then, as a measure of self-defense and to protect itself against a loss dependent upon enlightenment, it

meets the school systems extant by a system of its own, that, under cover of a persistent religious training, may secure the continued allegiance of minds trammelled by distinction of popish doctrine.⁽¹⁾ The course of instruction is so guarded that it may keep the mind fettered to its ecclesiastical dogmas, and in ignorance of the objections that are urged against them. Even its higher education, reserved again for the few, is secured by safeguards, preventing a liberal and generous study of human composition, &c. As proof of the latter, it is well known that a multitude of books, embracing some of the

(1) To indicate that Romanism is forced, as a protective measure, to its system of parochial schools, &c., in this country,—as an off-set to Protestant schools,—a few facts are worthy of notice. In exclusively Romish countries scarcely anything is done for the education of the masses. Thus, for example, “in Spain, where there are nine Roman Catholic archbishops; 93 bishops; 100,000 priests; 14,000 monks, and 19,000 nuns; out of a population of 15,000,000, less than a million can read or write.” The statistics of Italy, Papal States, Naples, Sicily, Ireland, Mexico, South American states, &c., as given in Dr. Wyllie’s “Awakening of Italy;” Barnum’s “Romanism as it is;” Dr. Cum ming’s lectures on Romanism, &c., show that but a small proportion can either read or write; in fact, that the church, when it has the control, keeps the mass of the people in a degrading ignorance. Facts speak for themselves; and when the *Catholic World* of April, 1871, endeavors to palliate this by saying, that although not able to read or write, yet they had a better education than the great body of American people, in that they received a religious one, it enforces the old adage that “ignorance is the mother of devotion.”

highest and noblest of works, are absolutely forbidden to all papists to read, without a special permit of the papal see. The aim and tendency of the Romish church is self-evident when it puts into its "*Index Prohibitorius*" such forbidden books as pertain to Hallam, Robertson, Hume, Bennett, Maimebourg, Mosheim Merele D'Aubigne, &c., as historians; to Scaliger, Fleury, Lightfoot, Dupin, Boyle Budworth, &c., as scholars; to Bacon, Bentham, Malebranche, Leibnitz, Locke, Kant, Reid, &c., as philosophers; to Dante, Milton, Beranger, &c., as poets; and to various other classes, including such names as Addison, Grotius, Newton, Prideaux, Michaelis, Tillotson, and a host of revered names in theology, science, &c. It is afraid of the truth; it is afraid to allow men and women to examine the reasons underlying the truth for themselves; it is afraid of the light given in history, theology, science, art, and even poetry, and hence, to keep the people in

ignorance, it enforces, under heavy spiritual penalties, prohibition. The common sense of any reflecting person at once suggests that a system which must be thus protected and restrictively inclosed, is conscious of having that incorporated which can not safely endure the scrutiny of unbiased reason. Protestantism needs no such restrictions and spurns them as unworthy of the truth.

It is this dread of the light, this fear of discussion, this apprehension of personal examination, this earnest desire to keep in subjection freedom and private judgment, this effort to make all opinions and beliefs to tally with those allowed by an infallible pope, that forms the real basis of the objections urged by the Romish church against our free-school system. These are the causes or motives influencing her hostility against and her war upon it. The cry against the Bible in the school is only a pretense, for if Protestants would, as a matter of concil-

iation, offer to substitute the Douay Bible (the Romish version translated from the Latin Vulgate) for the Protestant version to be read in the schools, the Romanists would decline it, just as they declined to accept of the offer made by the late Anson G. Phelps, jr., of New York, to publish at his own expense any copy of the Holy Scriptures that Archbishop Hughes might designate, in the Italian language, for gratuitous distribution in Italy. It is not the reading of the Bible in the schools that suggests the objection, for that would continue if the Romish version were substituted, but it is that the word of God is read without the traditions and the interpretation of the church added thereto to prejudice and control the reader. This reading of the Bible brings the mind directly to God without the mediating priestly interference, without the guiding hand of papacy in interpreting, and without fettering the right of private judgment, and this makes it so

distasteful and hateful to the prelacy. The key-note to all this is found in the fulminations of the popes against Bible societies distributing the Bible without note or comment, and in the discouraging as much as possible the reading of the Bible, even the Romish version, among the laity, because the traditions and "the sense of the holy mother church" has added so many things that there is great danger of readers becoming dissatisfied with the additions imposed. If the papal states and the Roman Catholic population everywhere had the Douay Bible extensively circulated among them; if the possession of such a Bible were a common matter, and not, as it now is, the rare exception; if it were read in their own parochial schools in place of the church books in use; if the history of the past did not so clearly indicate why the policy of keeping the Bible in the background and of obtruding the doctrines of councils and popes has been adopted and carried

out, then indeed Romanists might, with some pertinency, excite opposition. Besides this, the opposition is arbitrary and self-contradictory. They tell us that the schools are given to infidelity, atheism, &c., and hence charge them as being so godless that they can not send their children to them without their becoming contaminated with the same. Assuming their position and argument, they are willing to make those schools still more godless and unbelieving by expelling the Bible from them, which, even though a Protestant version, teaches a God and our personal responsibility to him. Admitting the differences existing between the Romish and Protestant versions, yet in the eyes of him who really desires the welfare and happiness of his fellow-men they are not so great, for they have much in common that he would desire either the one or the other to be wholly omitted ⁽¹⁾ No! the real objection is not so

(1) This is admitted by the *New York Tablet* of November 20, 1869. When speaking of the vote of the School Board of Cincinnati

much to the Bible or to the declared infidelity in the schools as it is to the destructive teaching which discards the Romish traditions and sense of "the mother church." It is the freedom of the free school, the disenthralment from direct popish interference in interpretation, that urges on the outcry against the system. If all our schools were under priestly manipulations, and the tradition and decrees of the church on doctrine and practice were taught therein, the Romanist, of course, would exalt the system as the best under heaven. But unfortunately for Romanism, which depends upon so much for her

"to exclude the Bible and religious instruction from the public schools of the city," it says: "If this has been done with a view of reconciling Catholics to the common-school system, its purpose will not be realized. It does not meet nor in any degree lessen our objection to the public school system, and only proves the impracticability of that system in a mixed community of Catholics and Protestants; for it proves that the schools must, to be sustained, become thoroughly godless. But to us godless schools are still less acceptable than sectarian schools, and we object less to the reading of King James' Bible, even in the schools, than we do to the exclusion of religious instruction. American Protestantism of the orthodox stamp is a less evil than German infidelity," &c. Quoted page 592 in "Romanism as It Is." This admission shows the insincerity of the change made and what is really desired by them. As confirmation of our line of reasoning we quote the frank declaration of *The Catholic World* for April, 1870, saying: "The difference between Catholics and Protestants is not a difference in details or particulars, but a difference in principle. Catholicity must be taught as a whole, in its unity and its integrity, or it is not taught at all. It must everywhere be *all or nothing*."

vitality outside of the Scriptures, our free schools educate too well and too much to subserve the uses and interests of popery. This was the reason why the Romanists rejected the compromise tendered by the Protestants of New York, namely, that only such passages should be read in the schools as were translated alike in the Protestant and Romish versions, and that offensive phrases found in text-books should be stricken out or changed. This is the reason why Romanists made no objection to free schools when, as in some places in Connecticut, &c., some of them became exclusively Roman Catholic (see report given in "Educational Policy in "Romanism as it Is"). Hence it is that the Romanist paper, *The Freeman's Journal* of November 20, 1869, plainly says: "If the Catholic translation of the books of Holy Writ, which is to be found in the homes of all our better educated Catholics, were to be dissected by the ablest Catholic theologians in the land, and

merely lessons to be taken from it, such as Catholic mothers read to their children, and with all the notes and comments in the popular edition, and others added, with the highest Catholic indorsement; and if these admirable Bible lessons, and these alone, were to be ruled as to be read in all the public schools this would *not diminish*, in any essential degree, the objection we Catholics have to letting Catholic children attend the public schools." The trouble is that the free-school system, especially as it is exhibited in our larger towns and cities, quite unfits a pupil who has passed from the primary through the intermediate and high-school studies, for Romanism. The increased intelligence demands proofs, and has a tendency for examination, that is both unwelcome and troublesome. The mind of the pupil has been more freely developed under an untrammelled education, which naturally leads him to think for himself. This sense of mental independence and

of personal responsibility, leads him to read the Bible for himself, and the result may be—as it often has been—that he will not confess his sins to the priest; he will not worship the saints of the church; he will not exercise faith in relics, miracles, and purgatory; he will not believe that a mortal man can by a few words change bread and wine into the real body and blood of Jesus; he will not feel inclined to dip his finger in the holy water or to count the beads of the rosary, or to be terrified at the anathemas of church authorities,—all of which is exceedingly unfortunate for, quite injurious to, and destructive of, the claims of the church.

The free education does not fetter the mind with Romanist pretensions and infallible, traditional claims, and in this is found the real objection to the entire system. The objection will remain as long as the schools exist as they are, no matter what compromises or concessions are made. And therefore the friends of the

free school should fully understand that the opposition of the Romanist to any feature of the system means hostility and destruction to the whole system. He may pretend to prune off something objectionable here and there, but the purpose of his heart is to root out the entire system. The editor of the *Catholic Telegraph*, the organ of Archbishop Purcell, of Cincinnati, declared boldly and defiantly a few years ago, during the local conflict respecting the Bible in the schools, "that it would be a glorious day for Catholics in this country, when, under the blows of justice and morality, the free-school system would be shivered in pieces, and that until that time modern paganism would triumph." By "modern paganism," it is presumed, Protestant Christianity is meant. And, we doubt not, in connection with the above might have also been found in the secret recess of the writer's heart the thought—yet imprudent to express—that it would be a still more

glorious day for Catholics in this country, when, by their ascendancy to power, our free form of government, so incompatible with Vatican principles and decrees, would also be shivered to pieces. To him who maintains that the pope of Rome is the only infallible authoritative head of both church and state upon earth, such a thought would be the most natural and congenial.

We make no gratuitous assertions; the published statements of the Romish church fully sustain them. Let us present a few of the errors condemned in the "Papal Syllabus of Errors,"—the highest authority sanctioned and given by the present reigning pope,—and let the reader ponder their meaning. The forty-fifth error condemned, reads: "The entire direction of public schools, in which the youth of Christian states are educated, except—to a certain extent—in the case of Episcopal seminaries, may and must appertain to the civil power, and belong

to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, or the choice and approval of teachers. "47. The best theory of civil society requires that popular schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age." "48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the church, and in teaching exclusively, or at least primarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics." The foundation

of these propositions consists in the determination expressed, not to tolerate the principles of religious and civil liberty so prevalent in the nineteenth century, but to enforce the doctrine that it is the right and duty of the Romish church, through its appointed head, to govern all things. Hence the pope teaches that the children of this country must be taught in schools where the religious and popish ideas of the church may be freely and fully inculcated. The devotees of the papal see, enslaved by the behests of a foreign potentate, and only too eager to exhibit how personal liberty can be yielded up to ultramontaniam, repeat the pontiff's declarations, and insist upon implicit obedience. We select a few examples, out of a vast multitude, as illustrative of this abject, encroaching, and destructive spirit. The *Catholic World* for April, 1871, says: "As there is for us Catholics only one church, there is and can be no proper education for us not given by or under

the direction and control of the Catholic Church." The *New York Tablet* of December 25, 1869, declares: "We hold education to be a function of the church, not of the state; and in our case we do not, and will not accept the state as educator." The *Freeman's Journal*, of December 11, 1869, states: "The Catholic solution of this muddle about Bible or no Bible in schools, is, 'Hands off!' No state taxation or donation for any schools. You look to your children, and we will look to ours. We do not want you to be taxed for Catholic schools. We no not want to be taxed for Protestant, or for godless schools. Let the public-school system go to, where it came from—the devil. We want Christian schools, and the state can not tell us what Christianity is," &c.

The *Catholic Telegraph*, referring to the errors that we have quoted, forcibly remarks: "The 47th and 48th articles of the Syllabus have authoritatively settled for all that the exclusion of religious in-

struction from daily education is a damnable religious error, which Catholics can not approve without a denial of faith and commission of sin," and proceeds in another place to define itself: "The entire government of public schools in which Catholic youths are educated can not be given over to the civil power. We, the Catholics, can not approve of the system of education for youth, which is apart from instruction in the Catholic faith and the teaching of the church." *Freeman's Journal* of November 13, 1874, says: "Education is not the work of the state at all. It belongs to families, and should be left to families and to voluntary associations" (over against the papal assumption, reiterated by a multitude of writers, that it exclusively belongs to the church). To show the insincerity of the last, and that Romanists can blow hot or cold as may best suit, we place in contrast another extract manifesting the willingness of Romanism to accept of even the state as

a co-operative educator under certain conditions. Thus, for example, the *New York Tablet* of December 4, 1874, defines its position: "We are not opposed to public schools supported by the state, if the state provides schools for us in which we can teach our own religion, but we are opposed to infidel, godless, or purely sectarian schools." That is, while condemning "sectarian schools," it demands them in her behalf as a right; it is willing to have denominational schools for which the state is to pay, provided only that such schools are entirely under Romish teaching. It is strange that while denying that the state has any right to be an educator, and under the above quotation positively asserts that "education is a function of the church," (although it also makes it one of families or voluntary associations), it says: "We demand of the state, as our right, either such schools as our church will accept or exemption from the school tax." It

the state has no right, as so often claimed, to provide for the education of the people, why make such a demand. Does not the same unmistakably concede that the state has such a right? If not, then there is no force or propriety in the demand. But let us continue our extracts, which speak more forcibly than anything we can produce. The *Toledo Catholic Review*, with more zeal than discretion, informs us: "The Catholic vote should be cast solidly for the democracy at the coming election. It is the only possible hope to break down the school system."^(a) The *Catholic Columbian*, edited "under the immediate supervision of the Right Rev. Bishop," at Columbus, Ohio, plainly remarks: "Our judgment of purely secular schools is, They are unfit for Catholic children, and that Catholic parents can not be allowed the sacraments who choose

(a) The election to which this extract refers was held in the State of Ohio, October, 1875. The candidates were the Hon. Rutherford B. Hayes, Republican, and the Hon. William Allen, Democrat, then governor of the state. The election resulted in the choice of Mr. Hayes for governor—the counsel and wishes of the *Roman Catholic Review* to the contrary nevertheless.

to send their children to them, when they could make use of Catholic schools.” The *New York Tablet* again tells us: “The pope’s syllabus of December, 1864, declares ‘education outside of the control of the Roman Catholic Church’ a damnable heresy, and the *Catholic Telegraph* of Cincinnati said in a recent editorial, ‘The secular school-system is a social cancer, presaging the death of national morality, devouring the little sense of religion that Protestantism instills into its believers. The sooner it is destroyed the better.’” Still quoting from the *Telegraph*, it adds: “The organization of the schools, their entire internal arrangement and management the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, *belong exclusively* to the spiritual authority. The state usurps the functions of spiritual society (the Roman church) when it turns educator.” One more extract will suffice. This same *Telegraph* comments as follows: “Catholics

who think they can approve the secular system of public education which has been adopted in this country, would do well to acquaint themselves with the dogmatic decisions of the holy see, contained in the 47th and 48th propositions of the syllabus, '*Aut mundus errat Christus*'—either the world or Christ errs."

In the syllabus, the church has explicitly and absolutely condemned education from which religious instruction has been eliminated. If any Catholic approves of this relic of paganism, he must, as a consequence, hold that the church has erred, and he has, therefore, given his assent to heresy. There is no way in which he can evade this conclusion. No sophistry is strong enough to enable him to pass this deepest of spiritual pitfalls. On this point, as in all other matters of doctrine, he must either be with Christ or against him. He can not make a neutral position upon which the condemnation of the holy see does not rest." We confess ourselves

obliged to these writers for telling us so frankly and plainly that their judgment of and conduct toward the free-school system is to be controlled by the expressed opinion of a foreign ruler, whom they place in Christ's authoritative position. We read the specific utterances of the syllabus, and we find its ample indorsement in our midst. The meaning is not uncertain; the intention is clear; the motives—now urging on opposition—are unmistakably revealed. Let no one be surprised at the policy of the church; it is one that offers safety and continued belief in a system of doctrine and practice that found its culmination amid the ignorance and superstition of "the dark ages." Looking at the church with its claims over the individual and state,—claims concocted by the ambition and pride of man, and claims, too, most fruitful in misery and blood during the past,—we need not wonder at this shrinking from general education. We repeat: the intelli-

gence and knowledge given under our free-school system, utterly unfits the pupil for Romish purposes and Romish enslavement, and this causes the opposition coming from head and members.

The spirit manifested toward the school system—if we need additional illustration—is exhibited in the resolutions of a convention of Roman Catholics in one of our large western cities, which stigmatizes the schools as a curse to the country, the flood-gate of atheism, sensuality, and civil, social, and national corruption, making God, who should be “the first knowable, the last thing to be learned.” One of the resolutions, however contradictory in one point to other declarations, stated that the design of the church was not to drive the Bible out of the schools, but by a renovation of the system to have the Douay Bible, the Catholic catechism, in brief, distinctive Roman Catholic instruction introduced. Taking all these things into consideration, Prot-

estants are forced to the inevitable conclusion that the Romish church has fully entered upon the work of controlling the educational interests of this country, with the avowed purpose, in obedience to the syllabus of the pope, of subjecting the state to the dominion of that church. The free-school system is virtually based upon the principle which Prop. 15 of the syllabus condemns, namely: "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason;" for the Romanist is bound by his religious faith that man is not free but must perforce, embrace and confess the Romish religion. Hence, everything which has a tendency toward freedom, and which is unsectarian, is, of necessity, opposed and condemned. Protestants are too dull of hearing, and too slow in appreciating the full meaning of these plain facts. It becomes them, however, knowing the fruits of Romish rule in other lands, to visit with their stern

and unyielding resistance all tampering with our public instruction by a foreign priestcraft, or by those influenced by the same, or by any one who through fear or favor betrays our public schools into the hands of their most bitter and unrelenting enemies.

One of the resolutions of the convention already referred to asserts and charges that "God, who is the first knowable, is the last thing to be learned" in the instruction imparted in our free schools. This would be a grave charge, if true; and we return to it in order, briefly, to expose its untruthfulness. We are told by an assembly of Romanists that He whose being and attributes and government ought to be first known and acknowledged by the child, is the last thing taught in the course of instruction in our free schools. Upon this unfounded assertion is, perhaps, based the terms "atheistic," "godless," &c. It is natural to suppose, when inquiring into the

foundation of such a charge, that the series of readers and text-books used in our schools must make no reference to God. To refute this charge, and to show that it has not the slightest foundation in fact, it is only requisite to examine our school-books. Take, for example, McGuffey's readers, now used almost everywhere in our free schools. Having known the older or former series by use, it occurred to us that it might be possible that in the later editions many of the former lessons which refer to God might have been omitted, and therefore we have carefully examined the whole series. In all we have found the most distinctive teaching respecting God, the Savior Jesus Christ, moral obligation and duty, the observance of the Sabbath-day, injunctions to honesty, sobriety, and purity of life, the scripture ideas of death, of the value of the soul, of accountability to God, and of rewards and punishments,—presenting in a simple form the funda-

mental doctrines and precepts of the Bible and of religion. While none of these are presented in a denominational aspect, they seem to be selected because they are doctrines and duties upon which all believers in Holy Writ can agree, and which form the basis of all Christianity. In the first reader, a small book for beginners, the 48th, 54th, 57th, and 60th lessons lead the mind of the child directly to God, for reference is made to him as the Creator of all, and enjoining his praise and worship. In the second reader, eleven lessons, in addition to others, specifically hold forth God and the Savior, the book closing with the ten commandments, as given in the Old Testament, and with the Savior's summary of them as given in the New Testament. In the next book of the series there are ten lessons of the same kind, introducing the Lord's prayer, praise to God, proverbs of scripture, the immortality of the soul, &c. In the next two books of the series, the fourth

and fifth, we find lessons on Christian light and hope, religion in the youth-time of life, the righteous never forsaken, respect for the Sabbath rewarded, the goodness of God, the Scriptures and the Savior, religion the true basis of society, the consolations of religion, nature and revelation, death and life, the immortality of the soul, &c. In the highest book of the series, the sixth, there are twenty-five lessons on similar subjects, among which are lengthy selections from the Old and New Testaments.

Thus, in the one series of books so generally used in the free schools, we have more than threescore lessons directly upon subjects pertaining to the Christian religion, besides scores of others inculcating sound morality and a sense of obligation to our fellow-man and to God. The same can be said of Harper's series and others, and, therefore, the charge of atheism, godlessness, &c., is seen, from an examination of the book employed, to

be utterly unfounded, and that the persons making them are unacquainted with the series used. And in addition, when we refer to the moral character of the teachers generally, who have charge of our free schools, we believe that it is a safe declaration to make, that three fourths, if not nine tenths, of them also endeavor to impress those lessons upon the minds of the pupils. Here and there may indeed be a teacher who, either through Romanism, skepticism, or lack of piety, will not teach these lessons as they ought to be taught; but the cases are rare among Protestant teachers, and of those who themselves have been educated and prepared for teaching in our free schools. Thus, then, the charge that God who is the first knowable is the last thing taught, is both false and unjust, both as it concerns the teachers, who all pass through the series in course of instruction, and the books themselves used in our schools.

The simple truth is this: all such charges are simply brought to make the school system odious and prejudice the minds of others against it. The men who make them do not themselves believe in them, as is evident from the fact, which a multitude of quotations from Romanists might attest, that Romish papers distinctly declare that they are not opposed so much to the Bible read in schools and to the religious instruction imparted,—that, although Protestant, it is better than none,—but to the free-school system as a whole because it does not afford the distinctive Romish teaching. The extracts that we have already presented sufficiently announce this; but in this connection we give another as compressing the sentiment. The *Boston Pilot*, in a recent number, says: “With or without Bible reading; with or without Protestant catechisms; with or without hymn singing, in which irreverence and false doctrine blend, public schools,

especially for primary instruction, from which Catholic control and influence are banished, are forbidden to every one who does not set himself up as a Protestant against the pope teaching the Catholic Church." The free-school system is opposed in principle to the teaching of the syllabus of the pope, and it is this which causes the hostility against it, warred by prelates, Jesuit priests, and ultramontanists. The sooner American people comprehend the exact attitude of the pope and the precise teaching of the infallibility, the sooner will they be able to see and understand that no compromise, no concession will be of any avail in this struggle. It is one of perpetuation or destruction, of life or death. The free-school system is opposed to the spirit of the Romish church which endeavors to crush religious liberty, binding both reason and conscience to the dictates of the so-called "Lord, the pope." Let a few facts be given in addition to those already

presented. Passing by the official utterances of past pontiffs, we direct attention to the encyclical letter of the present pope, Pius IX., dated December 8, 1864, in which he condemns religious liberty, calling it, after Gregory XVI., "a delirium," positively denouncing it as "the liberty of perdition." The following he announces as such: "Liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well-constituted state," &c. The syllabus of error repeats the same, and the *Nicaragua Gazette* of January 1, 1870, published a letter, signed by Cardinal Antonelli, to the bishop in that state, denouncing "freedom of education and worship," saying: "Both these principles are not only contrary to the laws of God and of the church, but are in contradiction with the concordat established between the holy see and that republic." Hence it is that Romish periodicals, thoroughly

leavened with ultramontaniam, cordially receive such doctrine and plainly declare it. A few extracts will suffice: thus, for example, the *Catholic World* of January, 1870, advocating the ultra position—which is the church position—that the Romish church is infallible, right, and has power over all, pointedly says: “The state is just as much bound to respect, protect, and defend the Catholic church in her faith, her constitution, her discipline, and her worship, as if she were the only religious body in the nation.” In the issue of April, 1870, it declares: “The church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She, therefore, does not and can not accept, or in any degree favor, liberty in the Protestant sense of liberty.” Such extracts could be multiplied, as seen in many given by Barnum in his “Romanism as it Is,” and

in various recent publications, but they are not needed in the light of the official utterances of the holy see. We may, therefore, as illustrative of the result aimed at, present one or two which necessarily imply and include, by their spirit, the destruction of the school system. *Brownson's Quarterly Review* for October, 1852, informs us: "All the rights the sects have, or can have, are derived from the state, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are niether wronged nor deprived of liberty if the state refuses to grant them any rights at all." That is, a state under Romish control; for, as the *Shepherd of the Valley* said, November 23, 1851, perhaps imprudently, but at least honestly, "The church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever

gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe." Now, with such testimony before us, such plain declarations from both the head and the members, such a determination expressed to suffer nothing to exist that will not acknowledge the supremacy of the Romish church and accept of its unquestioned rule, can faithful citizens or Protestants doubt any longer the reasons and motives which actuate prelates, priests, and an enslaved laity to such determined hostility against our free-school system? That man must be blind indeed who fails to see that it is caused by the dictation of a foreign potentate, because its freedom is antagonistic to the claims of the church itself—claims enforced by a mass of traditions which, in the nature of the case, the school system can not teach.

In connection with this subject it is well to consider the Romish schools and

teaching which it is proposed to substitute for the free-school system. This becomes the more important because Romanists claim their superiority over Protestant schools, and some Protestants extend their patronage to such schools. Patronage is solicited, too, on the ground of such superiority, and, therefore, it may be well for us briefly to notice a claim illustrated in the purpose and effort to root out all other schools. What foundation has this pretension, in the light of history and existing facts? If the Romish church has the superior schools and seminaries, as they maintain, and as some misguided Protestants think, certainly it would be manifest in the fruits, the superior results. How does it happen, however, that where the intellectual and moral training of whole nations and communities are under their exclusive control, there the greatest ignorance and immorality prevail? Should not those who are educated in their schools give some

evidence of their superiority in intelligence; and ought not the same to be extended, noticeably, among the masses? A school, or college, or seminary, is known by its fruits, as a tree is known by its fruits. Judging simply by this rule,—a practical one,—no one regards Spain, or Italy, or Ireland, or Brazil, or Mexico, or any other Roman Catholic country, as particularly distinguished for either a high moral or intellectual citizenship. Indeed, the reverse is true; for while there may be here and there individual exceptions, the rule is that the more exclusively Romanist the nation or people are, and the more they are brought under the distinctive Romish educational process, the more illiterate the citizenship. Outside of China and Africa, among all the professedly civilized and enlightened nations of the earth, the population of the Romanist countries indicate the least moral and intellectual culture. We can not forget the past, how a Galileo, a

Dante, a Petrarch, an Ariosto, a Tasso, with many others, suffered under the fostering care of the church; how in "the dark ages" learning was crushed by the weight of its power; how popes issued prohibitions against books translated from the Greek, Hebrew, or Arabic; how the Inquisition of Cologne obtained an imperial edict to burn all Hebrew books; how the faculty of theology of the university of Paris declared that religion would be ruined if the study of Greek and Hebrew were permitted; how the church has employed every means to keep the masses in ignorance, and how she now directs what books, written by the most eminent men and scholars, even her educated members are forbidden to read, without a special dispensation, under censure of mortal sin. Ten thousand facts, centuries covered with the pall of darkness, tell us that Romanism is not partial to the prevalence of intelligence and the diffusion of education among the masses.

But it may be replied that the schools organized in this country, as a necessary protection against the encroachment of American schools, are more liberal in their education, and bring forth a higher grade of intelligence. We frankly admit that the privileges thus accorded to the children of Romanists are of a higher grade than those found in other Roman Catholic countries,—and this is forced upon them, in a measure, by the presence of the other schools,—but that they are inferior to the non-Catholic schools is very evident from the admission of one of the champions of popery. Orestes A. Browning, LL. D., in the *Quarterly Review* for January, 1862, emphatically writes: “They (that is, Roman Catholic schools and colleges,) practically fail to recognize human progress. . . . As far as we are able to trace the effect of the most approved Catholic education of our day, whether at home or abroad, it tends to repress rather than quicken

the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born for a world that has ceased to exist. . . . Comparatively few of them (that is, Catholic graduates) take their stand as scholars or as men, on a level with the graduates of non-Catholic colleges, and those who do take that stand do it by throwing aside nearly all they learned from their *Alma Mater*, and adopting the ideas and principles, the modes of thought and action they find in the general civilization of the country in which they live. . . . The cause of the failure of what we call Catholic education is, in our judgment, in the fact that we educate not for the present or the future, *but for the past*. . . . We do not mean that the dogmas are not scrupulously taught in all our schools and colleges, nor that the words of the cate-

chism are not duly insisted upon. We concede this, and that gives to our so-called Catholić schools a merit which no others have or can have. . . . There can be no question that what passes for Catholic education in this or any other country has its ideal of perfection in the past, and that it resists as un-Catholic, irreligious, and opposed to God, the tendencies of modern civilization. . . . The work it gives its subjects, or prepares them to perform, is not the work of carrying it forward, but that of resisting it, driving it back, anathematizing it as at war with the gospel, and either of neglecting it altogether or taking refuge in the cloister, in an exclusive or exaggerated asceticism, always bordering on immorality, or of restoring a former order of civilization, no longer a living order, and which humanity has evidently left behind and is resolved shall never be restored. . . ." (Quoted in "Romanism as it Is," p. 612-613). Precisely so!

These unpalatable words to Romanists, but manly and outspoken, give us the truth. They inform us that the charge made by Gladstone is true, that Romanism, including its educational efforts, is constantly falling back upon its middle-age position, ignoring and pressing against the advancing civilization of the age. And here is where the inferiority of Romanist education and the superiority of Protestant can be clearly distinguished. The former only allows an education which fetters the mind and heart, reason and faith, by the shackles wrought in the dark ages; the latter gives freedom of investigation, appeals to the moral and intellectual consciousness of man, and supports itself in the liberty of conscience and private judgment. The former enslaves man to traditional dogma, making every acquisition bend and conform to the same; the latter, relying upon truth commending itself to the mental and moral constitution of man, makes no re-

strictions, affording to every one the privileges that are inalienable and God-given. Hence the results as exhibited, as, for example, in Italy, when contrasted with England; in Spain, when compared with Germany; in Mexico, when placed at the side of the United States. The pope always looks to the past, and urges its restoration, for then his power would be heightened,—and education, in all its branches, is leavened and thoroughly permeated by this spirit of the head of the church. It is, as Brownson justly remarks, opposed to progress; and, therefore, it advances like the crab, backward.

Why then should Protestants patronize Roman Catholic schools? The tendency, as we have shown, is to repress progress, to bind intelligence by dogma, and to restore, if possible, the condition of the past. Vast sums are expended by the Romanists in these educational efforts, and but few of their schools have failed, owing to the church coming to their help when

pecuniarily pressed. The reason then why Romish schools and seminaries have so often succeeded and are so flourishing in this country, while Protestant ones in some cases have failed, is owing, not to the superiority of the former over the latter, but to support given to them and even by Protestants arising from a false and injurious opinion on the subject. Protestant parents have withheld their support from Protestant schools, and have given it to Romish schools, under the impression that in the latter was to be found an education which afforded mental discipline. But in many of them, if not all, devoted especially to female education, there is largely a mere finger-work, showy and fanciful, more ornamental than useful, which might more properly pertain to a fancy store or millinery establishment than to the school-room. And yet for such tinsel, Protestant parents are willing to educate their daughters at an expenditure of a thousand dol-

lars per year in such seminaries, while Protestant seminaries all over the land, far superior in the facilities of acquiring a thorough education adapted to the age, and requiring far less expense, are obliged, for the lack of pupils, to drag along or to close. It is to be hoped that as the truth becomes more apparent that woman's mind is susceptible of the highest development, that she can make vast progress in all departments of knowledge, that she has the largest capabilities for the useful as well as for the ornamental, so also will there be an increased patronage of Protestant schools, colleges, and seminaries, which for years have been struggling for favorable recognition, because their system of education is based on preparing the youth of both sexes for the duties as well as for the refinements of life. The patronage of Romish schools has been one of the Protestant errors of this country, and the result is witnessed in several respects. The children have received a far

inferior education intellectually, and a worse one morally; and, as a rule, they are so bound to Romanism that they either embrace it or ever after regard it with special favor. No Protestant parent should for a moment imagine that a son or daughter will not attain a Romanizing tendency and bias, after passing through a Romish course of instruction for four or five years,—after studying only such text-books and singing only such songs, inculcating popish doctrines, the lives of the saints and the histories, as may be approved by the prelates,—after being obliged, during this course, to attend the daily service and worship made attractive to eye and ear,—and after that special favor and kindness shown to Protestant children, which brings them home with hearts gushing full of friendship and affection for the dear and sweet Jesuitical sisters and brothers. Children, in their inexperience and trust, can not see that kindness may be self-interested and de-

signed for proselyting; that it may be only the concealed adder in the basket of flowers. The parent is much more credulous than wise when he believes the Jesuit father, who tells him that the religious principles of his children shall in no way be interfered with at their schools. We say Jesuits, because nearly all of their schools, colleges, and seminaries are under the control of the order of Jesuits, both in this and other countries. Other countries realized this to such an extent, that history directs us, that in view of the extreme ultramontaniam taught in the schools, states, in self-defense, disbanded the order through the pope, and expelled them from their dominions. Have these Jesuitical instructors, restored again by the pontiff, given up their ultramontane principles and teaching? How can they, both in view of the professed unchangeableness of them, and of the return of the holy father to the most extreme ultramontaniam? A Jesuit to-day is the same

in spirit and purpose that he was when expelled from the countries of Europe; with this addition, that the experience of the past has given him increased caution. The pledge of non-interference with religious principles may be estimated in the light of the history of the order, and of the well-known results in England and this country. A converted Roman Catholic priest, writing on this subject, said, "that he himself admitted ninety Protestants into the Romish church, the most of whom were brought in by the influence of nuns and nunneries." While a priest at Rome, he says, he has seen Protestant parents bring their daughters to be educated in nunneries. The parents would stipulate that their religion should not be interfered with, and then leave their children in confidence and in simplicity. But, he adds, they were uniformly laughed at for their credulity, and no effort was ever spared in some way or other to bring the pupil into the church of Rome. The low-

est estimate made of conversions to Romanism is, that seven tenths of Protestants thus educated become Roman Catholics. "In one convent nearly twenty Protestant girls renounced Protestantism, and were baptized by the priest in three months. Of forty Protestant girls sent at one time to a nunnery at Montreal, it is said that thirty-eight became Roman Catholic." And let it be borne in mind that such baptisms and conversions may take place without informing the parents or consulting them. When educated clergy, intelligent men and women, are seduced by the specious pleas of Romanism, and pass over to ultramontaniam, what can we expect from youth when thrown into daily and constant contact with a systematic effort at proselyting. Nor, when considering the views entertained by the Romanist, can we greatly censure them for their misguided zeal. From their standpoint, this is done consistently; for they would be dishonest to their convictions of

duty if they did not engage in such work, seeing that they affirm and believe that their church is the only one in which salvation can be obtained, and that all others are merely congregations of heretics, infidels, and pagans. They would be treacherous to their own cause and church, did they not employ the most energetic efforts to bring those under their influence and teaching into what they are pleased to designate the only true church upon the earth.

Let Protestant parents and children view the Romish schools from the proper stand-point,—the Protestant one,—and they will profit by it. Parents will see that they are necessarily permeated with pontifical restrictions and traditions, which fetter the mind and heart, and which destroy that freedom so essential to the highest intelligence. They will discover that there is the greatest folly manifested in their placing their children throughout the most important, because formative,

period of their lives into relations by which they must become more or less affected by the errors of Romanism, if not entirely persuaded into the advocacy and adoption of them. Cases have come under my own observation in which the children of Protestants, comparatively but a short time under the influence of the sisters of the Romish seminary, returned to their homes, and would count the beads of the rosary with the assurance of the most devout Romanist that by such means they would again recover some property, as an article of clothing, a piece of jewelry, or some money, which they had lost. This only indicates how susceptible youth is of impressions, and how, in the confidence and simplicity peculiar to it, errors are imbibed, especially when presented by those who find their way to their hearts by special kindness. Hence it is that Romanists boast of the fact that if children of Protestants, falling under their teaching, do

not fully enter into the communion of their church, they are at least spoiled for Protestantism. The simple truth is, that we can not tamper with, or concede to, or place ourselves under the direct influence of Romanism without danger. Let us rest assured of this, that a church which can allow the stealing of children, as in the Mortara case, etc., to make converts; a church which will advocate the baptism of children by way of deceit (see report of missions in China, in "Romanism as It Is"); a church which claims that all persons belong to it and that any method to secure allegiance is right and proper,—such a church will not miss the opportunity afforded by Protestant patronage of its schools.

In conclusion: looking at the free-school system as it exists, dispensing the blessings of intelligence, general knowledge, and preparation for the duties of life and free government; beholding the broad contrast afforded by

Romish and Protestant countries in the education and intelligence of the masses; realizing the privileges extended under the Protestant system of instruction in the greater freedom, etc., experienced; seeing the superiority of Protestant schools over those of Romanism, demonstrated by the results as witnessed in the relative positions of nations, we say that no Protestant, no patriot, no good citizen, can possibly oppose, by way of conciliating popery, our free-school system, or encourage, by way of patronage, Romish schools and system, without being recreant to his greatest interests and the welfare of this nation. As we love the civil institutions of our land, which have cost us millions and millions of treasure; as we love the liberty and intelligence of our country, which have cost millions of lives in order that they might unimpaired go down the stream of time to generations unborn; as we love the Bible, the open Bible, the greatest

boon to the soul next to a Savior; as we love freedom to worship God, freedom of access to a Redeemer without priestly interference, freedom of conscience without an imposed traditionary restraint; and as we love the children whom God has kindly given to us, desirous to secure and perpetuate their happiness, let such love influence us always to maintain the principles of an evangelical Protestantism for this great land—the principles adopted and incorporated, by our forefathers, in the free government of this country.

After the experience we have had, oh, what a shame, disgrace, and crime it would be to let the dark and foul hand of Romanism cover this land and crush it down as it has blasted its own once fair Italy and other once favored lands. In the advance of civil freedom, combined with Protestantism, there is light, life, hope—freedom for the mind and the soul to think and act, with faith in the God over head, and with faith and peace and

salvation in the divine advocate for us with God. But in Romanism, as history attests, and as living nations to-day testify, there is intellectual and moral depression and darkness, and civil and religious despotism, and peril and death to the soul. Let us, therefore, stand fast in the liberty wherewith Christ hath made us free, and be not entangled in the yoke of bondage.

CHAPTER XII.

There has always been a true church in the earth—Where was it in the centuries of corruption, preceding the Reformation?—Doctrines held by those who never bowed the knee to the Romish Baal—The plea of majorities by the Romanist—Progress of true Christianity since the Reformation—What entitles a church to the name of “the true church?”

The Roman Catholic Church, in view of its claimed apostolical succession and continuity, declares itself to be “the only true church.” It has, in apparent triumph, suggested the question, to perplex, if possible, the mind of the honest inquirer after truth, namely: Where was the true church in the great apostasy before the Reformation, if it was not in the Roman Catholic Church? This question over-

looks the departure from the primitive church in doctrine and practice, the vast incorporation of traditional and hierarchical dogmas and usages, the fact that the principles and doctrines of Christianity are constantly the same, being found in the Holy Scriptures, and to which a church can be recreant, the divine teaching that the true church, those vitally united to Christ, always, even amid the multitude of professing ones, form but a small flock known to God, and, finally, the experience taught by the past that the Protestants—those who protested against incoming and existing errors—were constantly persecuted and crushed under the power of ambitious and designing prelates and priests. The question thus asked opens before us history, and and reveals so much that is derogatory and condemnatory of the Romish church, that it seems to us wiser not to urge it from the popish stand-point; for to answer it necessarily brings before us the perse-

cuting character of that church when endeavoring to crush the reformatory labors of persons in its own communion.

Let us, however, in answer to the question, refer to a few facts. Passing by what every known ecclesiastical history plainly shows, a departure from the primitive church government and teaching, it is sufficient for our purpose to point to the dark ages when the Romish church was in the height of its glory, and assert that dark as these middle ages were, yet the lamp of truth and the light of true religion was never suffered to be wholly extinguished. From the earliest corruptions of Christianity down to this most significant period, God did not leave himself without a succession of witnesses. When the hierarchical encroachments under Constantine and his successors, when the primacy and supremacy of the bishop of Rome, when monasticism, celibacy of the clergy, the worship of saints, relics, and images, etc., were introduced,

pious and devoted men protested against all these abuses as anti-scriptural and destructive; but they were overwhelmed in their protestations. Thus, for example, we know how Vigilantius was overpowered by a torrent of invective by Jerome and others, because he vehemently remonstrated against the worship of relics, the invocation of saints, miracle-mongering, lighted candles in the churches during the day, vows of celibacy, pilgrimages, prayers for the dead, the prevailing externalism and other errors, which even at that early period, the sixth century, had already crept in and intrenched themselves in the church. We can, for example, recall the pious bishop of Turin, Claudius, called, by some, the first Protestant Reformer, who, in the ninth century, bore a noble testimony to the truth; and also such names as Peter of Burges, Henry of Lausanne, Arnold of Bresica, and others who raised their voices amid the general corruption, and in various

ways and with varied successes pleaded for reform. The Romish church never settled down into its pretentious claims, its doctrinal position, its darkness of the dark ages, without a long-continued and warning protest from its own membership, as well as from others without its communion. Passing down this long and honored list of Protestants we come, in the thirteenth and fourteenth centuries, to the learned and fearless Greathead, Bishop of Lincoln, the excellent Thomas Bradwardine, Archbishop of Canterbury, and the noble Fitzralph of Armaugh, whose light made visible the surrounding darkness. We may not pass by unnoticed a revered band of confessors, martyrs, and witnesses for the truth, including such men as the indefatigable Peter Pruys, Henry the Italian, Marcilius of Padua, John of Garduno (who was condemned by the pope in 1330), and the learned and persecuted Barengarius, who, after having withstood the storm of papal wrath to a

good old age, closed his testimony in 1088. These are some of the Protestant lights which shone amid the darkness of these past centuries, showing us that in the church of Rome, although persecuted by the church, a small minority still kept to the truth, a small body still testified against the wickedness and errors of the church, a small number were still kept by a watchful Providence to preserve the authority of the Scriptures from being entirely rooted out by mere traditions. These were the casual, and yet in a manner unintermitted, outbreakings of the pent-up fires which were finally to burst out and burn with an unquenchable flame. These were efforts, unsuccessful it is true excepting in individual cases, to break down the traditional barriers that popery had erected between God and man preparatory to the mighty ones which again restored Christ to man without interposing human observances and ordinances. These were the precursors of the ap-

proaching morning of the Reformation. History records the names of many, but God only knows how many living in obscurity thus protested, and, in opposition to the prevailing error and vice, sought for justification only in Christ and not in the imposed works of a corrupt teaching. Glimpses of confession, the accusation of enemies, the enmity of the hierarchy, indicate that others, of whom we know little or nothing, were impelled by the same spirit, trusting solely in the merits of Jesus for salvation. In connection with these we have the more prominent names of Wycliffe, Latimer, Huss, and others, who were raised up to be God's witnesses, and who all relied upon the Holy Scriptures as the only infallible rule of faith and practice. Such men should be justly ranked among the Reformers, for they attempted reformation when it costs comfort, reputation, and in many cases life itself, to be a Reformer. Thus, in the Romish church itself, we can

trace witnesses for the truth, who constantly protested against the gross papal errors and endeavored to reform the church, bringing it back to a scriptural basis. Divided and persecuted as this minority may have been, yet its existence and labor of love and faith answers the question proposed.

But we are not confined to the Romish church; for while men in that church thus protested, they were not alone in their efforts to maintain, in its purity, the gospel which had come from the Savior and the apostles. Outside of the Romish church there were Christian communities who defended the truth when almost the whole world had gone wandering after the Roman Catholic Baal. Although these were not fully competent, or the age was not ripe enough, for so great an undertaking as the Reformation of a powerful church protected by the state and its assumed claims, yet these saw and denounced the defects in the public religion,

the vices of the clergy continually increasing, the crushing out of genuine piety by the substitution of meritorious ceremonies and works, and the adoption of corrupt measures by popes who were more intent in gratifying pride and ambitious designs than in diffusing purity and holiness. Honest men, though even unlearned, could easily see—for it required no fine discernment—that the true religion of the gospel was fearfully perverted, and in danger of being lost. These formed themselves into communities, or so-called sects; and in reference to the more ancient of these we are more or less dependent upon the record of enemies concerning them,—a testimony which is sadly defaced by passion and malice. It is not necessary to discuss the character, acts, doctrines, etc., of these old Protestants, for amid the diversity of view respecting them, a sufficiency can be extracted, even from the accusation of embittered enemies, to show that faithful men and women for the

sake of truth and in opposition to Romish error were willing to suffer persecution and death. Descending to later times we find the same disposition continued, as, for example, in the Henricians, the followers of Henry, an Italian monk, who denounced the corrupt morals of the clergy, and was apprehended by the pope, and committed to prison, where he died in 1148. Passing by the Petrobrusians, Arnoldists, and others, who also protested, we come to a sect famous for purity and uprightness, their enemies being the judges, namely, the Waldensians. Peter Waldus, a rich merchant of Lyons, in France, procured the translation of the four Gospels in the year 1160, and by reading these he readily learned that the religion then taught to the people by the Romish church was a very different religion from that which Jesus and the apostles inculcated. Waldus, earnestly desiring salvation himself, and anxious that others should participate in the

knowledge of the Scriptures, distributed his property among the poor, and in 1180, with other pious men associated with himself, he assumed the office of preacher. The archbishop of Lyons, and the other prelates, opposed this proceeding, but the plain and holy Christianity that these good men professed and exemplified, the spotless innocence of their lives and their contempt for all riches and honors, so touched the multitude, who had some idea of what religion ought to be, that they readily yielded to their instruction. Societies were organized first in France, then in Lombardy, and these multiplied and spread with amazing rapidity throughout all the countries of Europe. Although the Romish church excommunicated and anathematized them, they could not be exterminated entirely by the punishment of death or by the other forms of persecution introduced. Peter Waldus and his associates did not aim so much to change

the system of religion, or to inculcate new articles of faith, as to restore the form of the church, the morals of the clergy, and the lives of Christians to that primitive and apostolic simplicity, which they thought they had learned particularly from the words of Christ. They, therefore, taught that in the time of Constantine the Great, in the fourth century, the church already began to degenerate from its original purity and sanctity. They denied the supremacy of the pope and the ingrafted abuses. The ancient penitential discipline, which had been almost subverted by the grants of indulgences, they wished to see restored, namely, the making satisfaction for sins by prayer, fasting, and liberality to the poor. These satisfactions, upon which they laid great stress, they believed any devout Christian could enjoin upon those that confessed; so that it was not necessary to confess their sins to priests, but only to lay open their transgressions to individual

brethren, and to look to them for advice, as the Apostle James says, "to confess your faults one to another," which indicates that the priest confess to the people as well as the people to the priest. Whatever exception might be taken to some points, yet in the main it inculcated the only true and scriptural method of confessing our faults one to another and then forgiving one another, mutually imploring God's forgiveness of them. They strove to return to the scriptural mode of confession, and hence they held that the power of forgiving sins and remitting the punishment due to sins belonged to God alone, and therefore claimed that the indulgences were the invention of base avarice. They regarded prayers and other rites performed in behalf of the dead to be useless ceremonies, because departed souls were not detained in and subjected to a purgation in some intermediate region, but were immediately after death either taken into a state of

bliss or a state of woe. These, besides others in opposition to popish requirements, were the doctrines they held and taught; and from these doctrines we rightfully infer, with the Scriptures as the standard of truth, that they had much more right to the title of "the true church" than those who so proudly arrogated it without having scarcely a vestige of apostolical Christianity, either in doctrine or practice. The same is true also of others, especially of the Bohemian reformers before Huss, including Conrad of Waldhausen, John Milicz, Matthias of Janov, with their followers; and the more anciently descended *Unitas Fratrum*, or, United Brethren, who, from the ninth century down, perseveringly resisted the inflowing torrent of legalism, work-righteousness, and externalism in religion. The true church, in so far as it can be traced by a membership devoted to the truth and to the authority of the word of God, is to be found in the Romish church,

not in its scarlet-clad pope and prelates, not in its bigoted priests and superstitious laymen, but in such men as John Pupper of Goch, John Ruchrath of Wesel, John Wessel of Gröningen, Nicholas Russ, and others,—men at least of undoubted piety, and, whatever their errors, desirous to honor God and his Christ. Outside of the popish communion we also find those who, from the earliest period down to the Reformation, worshiped God more in accordance with the spirit and practice enjoined by Holy Writ, than those who adopted the pompous ritual and the priestly offerings of the Romish church. Indeed, if the Scriptures themselves are authoritative in this matter, there can be no question so easily decided as the one proposed. The true church is found wherever there are faithful believers associated together in the appointed means of grace, influenced by faith, hope, and love, and bringing forth the rich fruitage of the Spirit.

The simple fact that the Romish church is an old church or a powerful church has nothing to do in deciding that it alone is the true church. Truth, thus far in the world, has not triumphed by numbers. After sixteen hundred and fifty-six years of the world's existence, the true church was confined to but eight persons who were saved by the ark. At another time it consisted only of seventy persons, while around them were Egyptian idolaters worshiping pagan deities. Again we see the true church in captivity, small in number and insignificant in power, while it was surrounded by heathen temples and images which had their millions of worshipers. Truth does not necessarily belong to the numerous and the powerful. How was it when the Savior came upon earth? He found a large and powerful Jewish church; but it, instead of having alone the truth, crucified the truth when it was given. This theory of majorities is a great thing with

Romanists, with which to prop up and establish the precedence and infallibility of the Romish church. It embraces the root and the reason, the illustration and the proof of infallibility. When we talk with them on any controverted subject, they point us, as an extinguisher, to their great church, their old church, their devoted church, just as if these things were sufficient in themselves to prove the truth. He who seeks truth by the tests of sincerity, majority, and antiquity will never find it on earth. This is true of the present and of all past ages. There are sincere Turks, Hottentots, Jews, pagans, infidels, and Patagonians; there are very ancient errors, heresies, sects, and religions. As to majorities, from Adam and Eve until now, they have generally, if not always, been opposed to true religion. Where was the majority when Noah was building the ark; when Abraham forsook Urr of the Chaldees; when Lot abandoned Sodom? On what side was the major-

ry when Moses departed from Egypt; when Elijah witnessed against Ahab; when Daniel and his companions were captives in Babylon; when Malachi wrote, John the Baptist preached, and Christ stood before Pilate? What majorities will do is illustrated in the history of the apostles and the first Christians, who were persecuted by the Jews and Romans just as the Waldenses and martyrs and Reformers were oppressed by Romanists. If popery prides itself upon its millions of adherents and its rule over the nations in the middle ages, we may still ask: When compared with the millions of paganism, at what time had Roman Catholicism the majority? Strange indeed, that, after the world's majority has been against her, infallibility should be attributed to a majority, for if this is to be the proof, then the pagans possess it, and always had it.

But if this question of majorities upon which Romish pretensions are so largely

built, is to be confined to professed Christians, then even Romanism, if the era of Protestantism is properly considered, has no cause for boasting. The Romish church, as distinctively such, has existed about twelve hundred years, dating its rise from Pope Boniface, who was appointed in the sixth century by the Roman Emperor Phocas, Universal Bishop. From the period of the established primacy and supremacy it has, in its Romish claims, disseminated itself until now it numbers about two hundred millions. This increase was accomplished in twelve centuries. With this let us contrast Protestantism. It has been but three hundred and fifty-eight years since Luther nailed his ninety-fifth theses of the Reformation to the door of Wittenberg's church, and now, as a result, there are at least one hundred millions of Protestants in the world—that is, one half as many as of Romanists, and obtained in one third of the time. And if we add to these the

Greek Church, which is also Protestant in so far as it has always resisted the exclusive Romish pretensions, we have as many,—two hundred millions,—as the Romanists claim. So that even allowing force to the argument based upon majorities among professed Christians, the Roman Catholics have not the majority, and hence from their own stand-point and line of reasoning, the truth and infallibility, deduced from the same, must be found somewhere else than in that church. Besides this, it is also well to note the contrast presented in the progress of nominal Christianity before and after the Reformation. In the fifth century there were about fifteen millions of Christians in the world, and in the fifteenth century there were about one hundred millions, thus making a gain of eighty-five millions, or an average gain of eight and one half millions per century. When we compare this with the progress of Christianity since the Reformation, we find that at

the beginning of the nineteenth century there were nearly two hundred millions, being an increase of one hundred millions in three centuries, or at the rate of thirty three and one third per cent, or nearly as many in one century after the Reformation as in four centuries preceding it. And at the rate of progress thus far in the present century, there will be a gain of one hundred millions more to Protestant Christianity. The time is coming—and may heaven speed the day—when an evangelical Protestantism and its resultant rule shall be given to the true saints of the Most High; and when all people and dominions, under the whole heavens, shall serve and obey the Son of God as the only true head of the church upon earth, and when Babylon and the beast and all anti-christian powers shall have an end, the angel with the trump of the everlasting good news shall sound the knell of their just judgment and announce the foretold triumph contained in the gos-

pel—a triumph not of vicegerents, of saints interceded, of Virgin Mary as Queen of heaven, etc., but of Christ the great theocratic king himself. Then, and not perhaps until then, will the majorities of the world be on the side of truth, and God and Christ, and heaven; judgment and mercy, the fulfillment of the great and gracious promise, being witnessed.

Taking the word of God and the facts of history into consideration, what must be our conclusion respecting the claim of the Romish church to be “the only true church?” The reflecting impartial mind can be at no loss for an answer. Does a true church deliberately, for centuries, crush the civil and religious liberties of her people? Does a true church in its official utterances denounce the God-given right of direct and free investigation of the Bible and the right of private judgment? Does a true church place the traditions of man on an equality with Holy Writ, and cause such traditions to

occupy the most prominent place in the administrations of the priesthood and in the religious training of the laity.⁽¹⁾ Can a true church set up such satanic machinery as the Inquisition, and be so persecuting in spirit as the vengeance-calling blood of the martyrs testifies? No! All this, with the overloaded ceremonial and sacramentarian devices, is utterly opposed to the teachings of the divine Master and of the apostles. History tells us how the

Numerous facts corroborate the constant efforts made by the hierarchy to keep the Bible as much as possible from the laity. Merele D. Aubigne, in *Introduction to History of Reformation*, indicates even the ignorance of the priesthood respecting the same,—multitudes never having even seen a copy, much less read one. We append some curious written advice given by three Romish bishops to Pope Julius III., at Bologna, 20th Oct., 1553, in answer to requested counsel as to the best means of strengthening their church. It is given by the London correspondent of the *Newark* (N. J.) *Advertiser*, October, 21, 1875, who states that it may be found in the Imperial Library at Paris, Folio B, No. 1,038, Vol. 2, p. 641-650, and in British Museum, T. C. Fasciculus Rerum, London, 1690, folio. It reads: "Lastly: Of all the advice we can give to your beatitude, we have reserved unto the most important, namely, that as little as possible of the gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is read at mass is sufficient, and beyond that no one must be permitted to read. While men were contented with that little, your interest prospered; but when more was read, they began to decay. To sum up all, the book (Bible) is the one which more than any other has roused against us those whirlwinds and tempests when we were almost swept away; and, in fact, if any one examines it diligently and then confronts these with the practices of our church, he will perceive the great discordance, and that our doctrine is utterly different from and even contrary to it; which thing, if the people understand it, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages (in the mass-book) must be put away, but with considerable wariness and caution, lest so doing should raise greater uproar and clamor."

papacy corrupted these teachings by introducing and enforcing others; and how, from the very beginning of this apostatizing from the truth, there were those who protested and denounced the encroaching errors and practices, and who were persecuted by popery because of their protestations and denunciations. If history is unmistakably clear upon any point, it is upon this: that, from century to century, there were men who, influenced by Holy Writ and the love of the truth, raised their voices against the corrupting flood of Romish error. These, too, are traced from one to another, in a continuous line, down even through the dark ages, much easier than the line of the popes is traced from Peter to Pius IX. These remonstrants to the church of Rome had their followers in every century; men and women, who often were compelled to worship in forests, caves, and mountains, and who were hunted and flayed like beasts by that despotic temporal

and spiritual power which then ruled the world.

When we examine the teachings of these remonstrants to hierarchical doctrines and tendencies, we find that they held in almost every particular the same doctrines which are now held by the Protestant church. Thus they taught that the Scriptures were the only binding source of religious faith and practice, without reference to the authority of the fathers or tradition. Their scriptural simplicity and soundness of belief is amply confirmed by their confessions of faith. To indicate the expression of faith, we append some articles, as given in a confession written in 1120, or four hundred years before the Reformation. Thus, for example: (1.) "That the scriptures teach that there is one God, almighty, all-wise, and all-good; who made all things by his goodness; for he formed Adam in his own image and likeness, but that by the envy of Satan, sin entered into the world, and

that we are sinners in and by Adam. (2.) That Christ was promised to our fathers who received the law; that so, knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ to satisfy for their sins and accomplish the law by himself. (3.) That Christ was born in the time appointed by God, the Father, that is, in the time when all iniquity abounded, that he might show us grace and mercy as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God, the Father, save Jesus Christ. (6.) That after this life there are only two places; the one for the saved, and the other for the lost. (7.) That we ought to honor the secular power by subjection, ready obedience, and by paying tribute." Such was the Waldensian confession of faith; and we may

well ask whether these doctrines do not sound very much like those of a true church? But they also rejected images, crosses, relics, traditions, auricular confession, indulgences, absolutions, exorcism, clerical celibacy, orders, titles, tithes, vestments, monkery, masses, prayers for the dead, purgatory, invocation of saints and of the Virgin Mary, etc., things which the mass of Protestants now also reject as unscriptural.

And in self-defense, against the popish claim of being "the only true church," these believers, so far back, inform us in what the true church consists, as follows: "That is the church of Christ which hears the pure doctrine of Christ and observes the ordinances instituted by him, wherever it exists." In defining the sacraments they say, "The sacraments of the church of Christ are two, Baptism and the Lord's-supper; and in the latter Christ has instituted the receiving of both kinds, that is, bread and

wine, both for priest and people. We consider these sacraments as signs of holy things, or as the visible emblems of invisible blessings.”⁽¹⁾ What better definition of these sacraments can now be given. And yet for bearing such noble Christian testimony these pious people were, for many centuries, the subjects of the most cruel persecution by the arrogance and pride of the church of Rome. Persecution, fierce and unrelenting, could not, however, subdue their principles, which remained intact and were perpetuated so that at the Reformation they numbered about eight hundred thousand and were classed among the Protestants, with whom they were so congenial in doctrine and practice.

If the church of Rome is indeed “the only true church” dispensing the blessings of an infallible viceregent, then we ought to find a test in the specific blessings given by the popes to individuals

(1) *Cyclopedia of Religious Knowledge.*

and nations. Let history again inform us what the infallibility blessing of the pope is worth. Kings and princes receive the papal benediction and promises of divine aid, and they miserably perish; kings and princes are anathematized and disasters pronounced upon them and yet they are abundantly prospered. Popes themselves, with all their infallibility and resources of heaven constantly at hand, are driven from their sees, are overcome by their enemies, are forced to humble themselves under the power of others. Nations that are cursed by them flourish and command the respect of the world; nations blessed by them sink into second and third rate powers. History is full of facts which go to show that neither the blessing nor the anathema of the pope has any great influence in deciding the destiny of individuals or nations, excepting only as bigotry and persecution extends its power over them. Recent history confirms our statement. The pope

blessed those who took part in the ill-fated Mexican expedition, a few years ago; and it is a strange fact that all those who were prominent in it came to an evil end. The Emperor Napoleon III., whom the pope styled "the elder son of the church," and with whom the pope instigated the expedition, drained the cup of defeat and humiliation, and imprisonment, and then died. The Empress Eugenie is in exile; Marshal Prim was assassinated; Marshal Bazaine is a fugitive from justice; the Emperor Maximilian was shot, and his empress, Carlotta, is hopelessly insane. In Spain, Queen Isabella, the recipient of the pope's blessing, is driven from her throne, and in Italy the king, Victor Emanuel, is cursed and excommunicated, and yet prosperity and the favor of the Italian nation attends him. Such remarkable discrepancies between promises and results are only valuable in the light of an assumed infallibility. It teaches us to place the claim of being "the only true

church" in the same category with assured blessings and curses, that is to say, it, like many other things, springs only from a proud, haughty popish pretension, having no foundation in fact, and none in the Scriptures.

In conclusion, we find from the time of the great apostasy that a visible, true church was to be found in the remonstrants in and outside of the Romish church down to the Reformation. This martyr church (for that is the name it is worthy of on account of persecution endured at the hands of the dominant party), which entered into that of the Reformation, was the only true church—in the scriptural sense—upon earth during this period. It was true in faith; it was true in practice; it was true in Christian patience; and it was true in the primitive worship of Christ. In all of these things the hierarchical party or real Romish order was lacking, having departed from the truth and become corrupt, and hence

has no claim to the title of "the true church." The true church is that one in which are found the truest Christians,—not merely professors, but doers of the word,—giving this evidence in their lives by bringing forth the fruits of the Spirit.

Such a church will make the individual better, causing him to be controlled by love supreme to God and love to man; it will make the nation better,—more enlightened, more industrious, more prosperous, more influential for good in relation to other nations. True Christianity makes both body and soul better. It enlightens the mind, it softens the heart, it elevates the affections, it ennobles the body under law, it blesses the whole man and sanctifies all. Compared with this,—which is the true standard both in the estimation of professing and non-professing Christians,—the Protestant church, in view of the blessings conferred upon the individual, the family, society, and the nation,—upon the world intellectually,

morally, spiritually, and materially,—the Protestant church has the best claim to the name of “the true church.” May God maintain her in this title; make her more and more worthy of it; enable her to resist the encroachments of error and evil that would rob her of it; and finally make her, as the result of her trueness, a triumphant and most glorious church

CONCLUDING REFLECTIONS

THE DUTIES OF CITIZENS AND OF THE STATE.

The foregoing lectures present with great force and ability the views of the learned author thereof, with many historical facts and other considerations in support of his positions and conclusions. In view of all these it is very pertinent to inquire, What are the duties of citizens and the state on the subjects so well presented and discussed? The people of the United States are essentially and substantially *Christian* in character, habits, thoughts, and principles. The constitutions of the nation and the states indeed tolerate all *opinions*, though nothing therein require the toleration of *practices* inconsistent with civil or political liberty,

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nor do they require citizens to *omit* any duty essential to preserve the liberties or promote the “general welfare” of the government and people. The preservation of these are, in fact, among the recognized objects of government.

It follows from all this, that it is a duty which every citizen owes to himself, to the government, and to God, to exert his *personal influence* to proclaim the truth; to denounce in words of soberness and candor the religious errors inculcated by the Romish church, its claims to subordinate all opinions, all people, all government, all education to its dominion, control, and authority. It is a duty to employ the pulpit, the press, the rostrum, every known means of persuasion, to oppose all this. The chief obstacle in the way of enlisting all these agencies, is *a want of knowledge of the dangerous tendencies and claims of the Romish church*. The foregoing lectures supply the means of awakening the public attention to their

duties in this respect. They are the candid words of an able man, who has devoted much time, thought, and patient investigation to the subject, with the sole purpose to ascertain the truth, with no spirit of ill-will to any man, and in the hope of promoting the glory of God's kingdom and the good of mankind.

But the duty of the citizen goes still further. The *elective franchise* should be so exercised as to maintain our civil and religious liberty, and all the agencies on which they rest, and without which they will perish. This, of course, implies that men should be elected to office who will so legislate and exercise power as to preserve these great rights, and all the advantages of our institutions and civilization. It does not imply that those who wield power shall represent any religious *sect*, in the views peculiar to it, or even fraternize with any, if upon the fundamental principles which underlie our government, and on which our civilization

is built, they may be found faithful. With this in view, in all else the largest latitude of *opinion* may be allowed.

This feature of the *political duties of citizens*, practically results in an inquiry as to *the appropriate province or obligation of the state in view of the assumption of papal power*. Some of these obligations as they are believed to exist will be pointed out :

I. It is well known that the Catholic Church has organized institutions of various kinds, the object of which is to seek the custody, control, and education of children in the peculiar doctrines and purposes of this denomination, and doubtless with a view to enlarge its power, not only as a religious, but also as a political body. These institutions have been uniformly protected by law, and in many respects have been productive of good. But they have asked and received support from public taxes in some of the states. So far as this aid may be expended in in-

culcating those pretensions of the church which *seek to destroy our common-school system*, and finally *subordinate the government itself to papal control*, it is absolutely vicious and may become dangerous. Revenues raised by taxation should be applied to no such purpose. They should be given to no control which would so apply them.

II. The national and state governments have generally, and wisely, provided chaplains for congress, for state legislatures, chaplains and instructors for the benevolent, penal, and reformatory institutions under their care, respectively for the old and the young. This is demanded alike by duty and the Christian civilization of our age and country. No suggestion has ever been made that any really religious denomination should be overlooked in the selection of chaplains and instructors. With equal wisdom, and just regard for the highest duty of government, provision has been made by

treaty, and by other law, to civilize and educate the Indian tribes, and to maintain schools for the education of the children of this historic race of man. In all these forms it has been the purpose of congress and the states to furnish religious instruction, advice, and consolation to all within the purpose of these provisions. Without civilization and education the Indian race must continue indefinitely dangerous and expensive from savage warfare, and depredations scarcely less annoying. There can be no civilization without religion. There never has been a civilized people with no religion at all. Our civilization surpasses all others only because of the higher and purer life, which results from the higher and purer precepts of religion which are so universally taught among our people. These are inculcated not alone by those who adopt the peculiar doctrines of any one or more religious denominations, but by the common consent, action, influence, and understanding

of the great mass of the people. But so far as either the national or state governments have authorized chaplains or instructors, in any of the modes, or for any of the purposes indicated, neither is under obligation to permit the inculcation and teaching of doctrines and purposes subversive of civil and religious liberty; subversive of our common-school system; subversive of the government; really subversive of all religion in its broad, comprehensive, liberal sense. The government punishes those who incite insurrection carried into overt acts. It is not bound to employ and pay men to teach that which may result in the destruction of the government. The state is not bound to employ and pay men to advise the destruction of the common schools, while it maintains their necessity to the existence of republican government. It may *select* those who will inculcate and teach nothing destructive of government and civilization itself, just as it may em-

ploy only the moral, and reject the immoral, to teach in our common schools, to practice law, and perform similar duties, as to which the law in theory at least rejects those who do not furnish evidence of "good moral character." This power of selection is one to be exercised with great care, toleration, forbearance, justice, and prudence. It does not necessarily exclude any really suitable person, of any religious denomination, but only implies that those who in positions created by wise laws, for good purposes, pervert them to destroy the foundations of society, of religion, and our form of civilization, are not to be tolerated in executing any such object. The power of selection exists; it must be exercised, and duty and interest alike demand that this be done in a form to be productive of the greatest good.

III. It results from the dangers which threaten our institutions, from the teachings and purposes of the Romish church, that it is the duty of the state to maintain

common schools for the education of all children, based on religion in its broad and comprehensive sense.

It has been shown in the introduction to the foregoing lectures, and in the lectures themselves, that the Romish church is opposed to all schools, except those in which its peculiar dogmas and doctrines are taught. It holds that education belongs to the church, and not the state, unless it controls the state. If this principle were adopted in this country, children would largely go without any education, and all who might share its benefits would be subject to Catholic teachings. In either event republican government would perish. This can not endure without general if not universal education. It is the duty of the state, then, to resist this claim of the Romish church, and maintain common schools open and accessible to all the children within its jurisdiction. It is a duty to resist the teaching in the public common

schools of the peculiar sectarian doctrines of the Romish church, or mere sectarian doctrines in any form.

The Romish church seeks to justify its position in relation to the schools by maintaining, as all should, the necessity of religious education. But it fails to distinguish between *religion* and *sectarianism*—between *religion* in its general, broad sense, including precepts born of heaven, and its own peculiar sectarian views.

No one has proposed to deny the right of citizens to entertain sectarian opinions. The government deals with conduct, and as a general rule not with opinions merely, so far as prohibition or punishment is concerned. But the state (by which is understood the political authority which establishes schools everywhere in this country) has always maintained, what is undoubtedly true, the necessity of inculcating “religion, morality, and knowledge,” so that the objection made by the

Romish church to our common schools is without foundation.

Before the adoption of the National Constitution, the congress of 1785 reserved in the north-west territory section sixteen "in every township, for the maintenance of public schools." The ordinance of July, 1787, declared as to the same territory, that "*religion, morality, and knowledge* being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

The Constitution of Ohio and of other states make similar and equally emphatic declarations, and affirm the duty of the legislature to encourage schools and the means of instruction of this character.

The public judgment very generally and justly demands that the Bible be read in all our common schools. The teaching of strictly denominational views is left to families, churches, Sabbath-schools, the religious press, and other

similar agencies. The state protects these, but takes no part in teaching them. But it acknowledges the necessity of "religion, morality, and education," all alike and combined, and through our schools wisely provides the means of inculcating them.

The states have power to make this education compulsory for all the children within their respective jurisdictions. It is probable the national government may for the territories and District of Columbia exercise equal power, though possibly it may not have such unrestrained authority in this respect as the states. There may be, and undoubtedly are, persons to a limited extent in every state who oppose the theory announced by the congress of 1787, and by the state constitutions. But the purpose and duty of the states remain notwithstanding. There are a few citizens who are opposed to our republican form of government,—they

are monarchists,—but the government remains republican notwithstanding.

Our “common law” in many respects partakes of the Christian character of our people, and embodies many of the precepts or principles of the religion which generally prevails. It “derives its force and authority from the universal consent and immemorial practices of the people.” It rests on universally-recognized principles. The Supreme Court of Ohio has declared it to be unlawful to exercise certain privileges, because “opposed to the *common understanding, habits,* and even necessities of the people of the state.” (4 Ohio State Reports, 432.) In this sense many of the principles and precepts of Christianity have become “common law,” even though there have been conflicting determinations as to whether at all or how far Christianity as a system has been recognized as such.

The states of the Union have very generally asserted the necessity of relig-

ion. Of the thirty-seven states there are thirty whose constitutions in the preamble formally acknowledge the existence of Almighty God. They have obeyed the injunction, "acknowledge him in all thy ways." The power to make this acknowledgment is inherent in the states, is not restrained by the National Constitution; and the recognition reflects the general sentiment of the people, and so gives character to the governments respectively created under the state constitutions. Citizens will not *all* agree as to *any* feature of any government, yet while all *opinions* are tolerated, they can not change the fact as to its real character. Where no such recognition formally exists, still religion is recognized, as it is in fact a necessity, without which states could not exist. It is recognized in the appointment of chaplains, by oaths in court, by executive proclamations for thanksgiving, in the character of laws, the general principles of common law, and in other forms.

The allegation then made by the Romish church against the character of our common schools, and inferentially against the states which maintain them, is unfounded in fact.

This church practically demands the destruction of the schools. This would reduce the people to hopeless ignorance, involve the destruction of republican government, and finally subject all to a despotism controlled by papal authority. Its power is already manifest in our states. It is growing in the number of its advocates. It must be met, its purposes made known and understood, and when that shall be, all danger may be averted. The foregoing lectures invite attention to the subject with a candor, earnestness, and ability which deserve consideration. It has been the purpose of this brief chapter to point out *some*, not all, the duties of citizens and the state, in view of the foregoing lectures. It has not been possible to enter at large upon a statement of

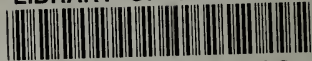
views or reasons, but what has been said is submitted in the hope that some good may result.

WM. LAWRENCE.

BELLEFONTAINE, OHIO, November, 1875.

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